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The
CHRISTIAN CENTURY

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What Should a Briton Do?

By Maude Royden

Judgment Day for Jesus Christ

By R. Edis Fairbairn

Camp Morals and Self-Rule

An Editorial

A War for Sea Power

An Editorial

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In This Issue

MAUDE ROYDEN

is probably best known to Americans as the gifted preacher who was for some years associated with Dr. Joseph Fort Newton in the pulpit of the City Temple, London. Miss Royden is the daughter of Sir Thomas Royden and sister of the present Sir Thomas Royden, leading British shipping and railway magnate. She is a graduate of Lady Margaret Hall, Oxford, and was for years prominent in settlement work and in the women's suffrage movement. After leaving the City Temple she founded, in collaboration with Dr. Percy Dearmer, the Fellowship Services which attracted large audiences. She has been made a doctor of divinity by Glasgow University, and a Companion of Honor by the British government. Among her many books are *Women and the Sovereign State, Blessed Joan of Arc, Sex and Common Sense, The Friendship of God, I Believe in God, Here and Hereafter* and *The Problem of Palestine.*

R. EDIS FAIRBAIRN

who gives another answer, as a British subject, to the same question considered by Miss Royden, is a minister of the United Church of Canada, now living in Windermere, Ontario. Author of many magazine articles, Mr. Fairbairn is probably known by more Americans as one of the authors of the book, *Towards the Christian Revolution,* which appeared a few years ago.

CHARLES CLAYTON MORRISON

editor of The Christian Century, with this installment brings to a close the series of articles in which he has been answering questions raised by his book, *What Is Christianity?,* an amplification of the Lyman Beecher lectures delivered at Yale University.

OWEN M. GEER

was formerly one of the national secretaries of the Epworth League, Methodist youth organization, and is now minister of the Methodist Church, Dearborn, Mich.

The CHRISTIAN CENTURY

April 16, 1941

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Contents

Editorial
- Editorial Paragraphs 515
- Camp Morals and Self-Rule 518
- A War for Sea Power 519

Contributed Articles
- What Should a Briton Do? by Maude Royden ... 522
- Judgment Day for Jesus Christ, by R. Edis Fairbairn 524
- What Is Christianity? (Seventh Installment in a Theological Question Box), by Charles Clayton Morrison 526

Books
- The Shaker Adventure, by Marguerite Fellows Melcher 530
- Books in Brief 531
- Books Received 531

Correspondence 532

News of the Christian World
- Correspondence from Colorado 534
- Correspondence from England 534
- Correspondence from China 536
- Correspondence from Northern California 538
- The Ford Strike (Special Correspondence) 539
- Correspondence from St. Louis 540
- Correspondence from New York 542

Current Feature Films 543

Calendar of Coming Events

Apr. 15-17. Lyman Beecher Lectures, Yale University Divinity School; Ralph W. Sockman, speaker.
Apr. 15-17. Nathaniel W. Taylor Lectures, Yale University Divinity School; H. Richard Niebuhr, speaker.
Apr. 15-17. Yale University Convocation.
Apr. 18, 19. Midwestern Regional Conference, American Association of Theological Schools, Chicago.
Apr. 18-20. Annual Methodist Youth Conference, Reading, Pa.
Apr. 19, 20. Southwest Unitarian Conference, Houston, Tex.
Apr. 19, 20. National Action Conference on Civil Rights, Washington, D. C.
Apr. 20. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
Apr. 20, 21. Episcopal Convention of Oregon, Corvallis.
Apr. 20-25. Cole Lectures, Vanderbilt University, Nashville, Tenn.; George A. Buttrick, speaker.
Apr. 20-25. Conference of American and Japanese Churchmen.
Apr. 21, 22. United Stewardship Council, Philadelphia.
Apr. 21-23. International Week, Ohio Wesleyan University, Delaware.
Apr. 21-23. Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 22. Dudleian Lecture, Harvard Divinity School; Douglas C. Macintosh, speaker.
Apr. 22. Ingersoll Lecture, Harvard Divinity School; Alfred N. Whitehead, speaker.
Apr. 22. Episcopal Convention of Sacramento, Marysville, Calif.
Apr. 22. Joint Executive Committee of Faith and Order and Life and Work, New York City.
Apr. 22, 23. Methodist Regional Conference on Higher Education, Stockton, Calif.
Apr. 22-24. Episcopal Convention of South Florida, Ft. Myers.
Apr. 22-25. Third Annual Pastors' Institute, Des Moines, Ia.
Apr. 23. Episcopal Convention of Georgia, Savannah.
Apr. 23. Federal Council of Churches, Committee on Worship, New York City.
Apr. 23. Youth Strike Against War.
Apr. 23, 24. Episcopal Convocation of Nevada, Carson City.
Apr. 25-27. Episcopal Convocation of Eastern Oregon, Hood River.
Apr. 25-27. Midwest Conference, Fellowship of Reconciliation, Merom, Ind.
Apr. 27. Episcopal Convention of Kansas, Emporia.
Apr. 27,28. Episcopal Convention of Colorado, Colorado Springs.
Apr. 29. Eastern New York Conference of Rural Churches, Kingston.
Apr. 29, 30. Episcopal Synod of the Fifth Province, Peoria, Ill.
Apr. 30. Episcopal Convention of Massachusetts, Boston.
Apr. 30-May 3. Disciples State Convention, St. Louis, Mo.
May 1-7. International Convention, Disciples of Christ, St. Louis, Mo.
May 4. Loud Lecture, University of Michigan, Ann Arbor; Charles Clayton Morrison, speaker.
May 4, 5. State Sunday School Convention, Sidney, Neb.
May 6, 7. State Sunday School Convention, Hastings, Neb.
May 8, 9. State Sunday School Convention, Columbus, Neb.
May 11. Mother's Day.
May 11,12. State Sunday School Convention, Auburn, Neb.
May 12-14. Annual Missionary Education Institute, Indianapolis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, APRIL 16, 1941 NUMBER 16

EDITORIAL

WITH this issue The Christian Century begins publication from a new address. Editorial and business offices have been housed at 440 South Dearborn Street so long that it is going to take a little time to become adjusted to the idea of a different location. But Chicago is in the midst of a municipal improvement program of considerable magnitude, and one casualty in the march of progress is fated to be the building in which the offices of this paper have been located. Specifically, a subway going north and south and an express automobile highway traveling east and west are to meet at the spot on which 440 stands—with the prospect that 440 will disappear. So we are moving. But not far; just across the street and north to the nearest corner. There, on the fourteenth floor of the building at the corner of Van Buren and Dearborn streets, the new offices are to be found. The new mailing address is 407 South Dearborn. As this is written, the place is still in a good deal of a mixup, what with filing cabinets being shunted about, telephones being connected and last minute jobs of painting attended to. But it will all be straightened out in another week. Then we hope our friends will find it as convenient to drop in at 407 as they have at 440. The latchstring's out.

The Address Is Four-O-Seven

Anti-War Senators Go To the People

DURING THE RECESS which Congress took over the Easter holidays Senator Wheeler and Senator Nye began the series of public meetings by which they hope to arouse popular determination to stop the national drift toward war. Reports from Ohio, where Senator Wheeler opened his campaign, and from the Pacific coast, where Senator Nye spoke, tell of a tremendous response to these initial efforts. But this, of course, is simply a beginning. To make the crusade for peace effective it must be carried into every large center of population in the country. If that is to be done local committees, perhaps organized on a temporary basis to perform this single act, will have to arrange for innumerable gatherings. Senator Wheeler has agreed to see, when requested, that all such meetings are provided with speakers. Most of the speaking will be done by senators who will fight to the end against an American declaration of war. It is of interest to note that during the same week in which this senatorial campaign against entrance into the war was launched two distinguished interventionist journalists, Dorothy Thompson and Walter Lippmann, acknowledged that there is no national unity behind the President's program. "This war," Miss Thompson wrote, "is not popular in the United States. Making America an 'arsenal for democracy' is not really popular. If the administration avoids facing that fact it is going to make the mistake of its life." Which is, of course, just another way of saying what was said in these pages weeks ago—that if America is dragged in it will be the President's war, not the people's.

The New Balkan War Begins

PALM SUNDAY witnessed the transfer of Addis Ababa from Italian to British hands and the beginning of the German drive into Yugoslavia. Thus ends in disaster Italy's Ethiopian adventure, except for the mopping up that must follow the capture of the capital and the scattering of such Italian forces as were not surrounded and taken prisoner. Thus begins a Balkan war which Hitler had every reason for wishing to avoid. There was reasonable ground for the opinion that he might delay the attack in the hope that a counter-revolution could be fomented in Yugoslavia that would clear the way for an advance without fighting. But it must have been evident to him that the factions of that composite kingdom were drawing closer together in the face of a common danger, and that a breach between Croats and Serbs could not be relied upon to make them both helpless before him. Russia's prompt action in recognizing the new Yugoslavian government and in making a pact with it had to be pushed into the background of attention by a prompt opening of the campaign. There will be little room in the headlines now for anything but the

report of military operations. These began with a rush. Striking across mountainous heights which the Yugoslavs and Greeks had apparently believed almost impregnable the Germans in less than three days of fighting claimed to have taken Nish and Skolpje, key cities controlling the approaches to Greece, and to have captured Salonika. If this proves to be true it means that this new blitzkrieg has accomplished almost overnight more than German armies in the Balkans were able to accomplish in the whole of the First World War. The London press, naturally enough, is trying to minimize the importance of the loss of Salonika, but study of the map indicates that by this capture large Greek forces must have been cut off in Macedonia, and whatever British army is in Greece must be left without an adequate port for the handling of reinforcements and supplies. If the British are going to gain a success here which will adequately recompense them for their apparent abandonment of Libya, they will have to strike soon and under conditions which this initial German smash across Greece has rendered anything but favorable. In fact, a few more hours of delay may raise the question as to whether the British forces can extricate themselves. Hitler cannot win the war in the Balkans, but he can make the British outlook very grim.

American Solidarity and Argentine Beef

THOSE who are shouting that the time has come when America should take over world leadership might wisely reflect on the inner meaning of the recent battle fought in Washington over the proposal to buy certain supplies for the navy from Argentina. The proposal first came up in connection with the navy appropriation bill, which provided for the purchase of about 20,000,000 pounds of Argentine canned beef. The administration testified that the beef could be obtained for 19 cents a pound, as compared with a domestic price of 33 cents, and it was not seriously disputed that the American packers are not much interested in supplying that particular commodity. When it comes to marketing cheap cuts, there's more money for them in hamburgers and hot dogs. However, the proposal just managed to squeeze through the Senate by one vote, and then only by resort to "correcting" the journal. Last week another defense appropriation bill came up. This time it carried a House amendment expressly prohibiting the purchase of foreign food or clothing for the army or navy. At one point the Senate concurred in this House amendment; later, it reversed itself sufficiently to adopt a compromise which forbids purchases abroad "except in so far as the head of the department concerned shall determine that such articles of food or clothing cannot be procured [from domestic sources] of satisfactory quality and in sufficient quantities and at reasonable prices as and when needed." That probably opens a loophole wide enough for the administration to push its South American buying program through. However, the whole episode furnishes an illuminating illustration of the inability of powerful American economic interests to think in any save the most shortsighted and selfish terms. Yet the very Americans who would block the purchase of Argentine canned beef will orate most passionately about the necessity of keeping Germany out of the South American market and tightening the economic ties between the southern continent and the United States! The truth is that the United States is still in the eat-your-cake-and-have-it stage of international trade, and as long as it continues there it is incapable of exercising world leadership or even attaining any true hemispherical solidarity.

Court Decision Favors Group Medicine

THE JURY of a federal court in Washington, D. C., has found both the American Medical Association and the Medical Society of the District of Columbia guilty, but eighteen individual defendants not guilty, of violation of the anti-trust law in conspiring to interfere with the operations of the Group Health Association, the membership of which is composed largely of government employees. This seems a compromise verdict. One editorial interpreter jibes at it as equivalent to declaring that a wrong was done but that nobody did it. Perhaps the jury may more fairly be said to have decided that the tactics employed by organized medicine in this case were reprehensible but that the motives and character of the physicians who employed these tactics were such that they should be admonished rather than penalized. The result is to leave unblemished the prestige of the medical profession and at the same time to encourage further experimentation with such enterprises as the Group Health Association. If the A.M.A. and its subsidiaries have a proper regard for their own good and for the public welfare, they will hesitate long before again blacklisting the doctors and hospitals cooperating with such enterprises. There is formidable support for a program of state medicine, financed by many millions of federal money, which might go far toward realizing the worst fears of the medical associations. Unless voluntary organizations such as this one in Washington are given the full backing and cooperation of the medical profession, the demand for state medicine will become irresistible. If the recent decision stands in the higher court, to which of course there may be an appeal, it constitutes a definite warning. Whether it stands or not, the doctors had better go along with the public demand for group medicine lest a worse thing come upon them.

The Wave of Strikes

FEW people recalled during a week in which strike news crowded even the European war into secondary place on the front pages that there were nearly twice as many strikes during the war year of 1917 as in 1940, or reasoned that today's more complete recognition of the right of labor to organize might be responsible for that difference in the number. In spite of an atmosphere of growing hysteria, and of initial successes in the President's mediation board, the simultaneous breaking out of strikes at the Ford plant in Detroit, the failure to reach an

agreement in the soft coal industry and the threatened strike in United States Steel caused many to believe that this country was undergoing an unprecedented siege of labor unrest. Congress continued to debate what further government could and should do to restore equilibrium in American industry. Mr. Vinson would give the government power to seize and operate factories in which strikes had stopped production. A minority favored drastic amendment of the draft act so that the government could register all men of working age, making strikes an act of army mutiny on the part of men assigned to keep the wheels moving. Saner legislators considered proposals to apply generally the tested procedure long used in relations between the railroads and their closely organized employees, providing for a thirty-day cooling off period before a strike call becomes effective, mediation of all disputes and arbitration where mediation fails. Others would supplement this plan by giving to the experienced staff of the United States Conciliation Service more authority, disbanding the fifth-wheel mediation board which the President appointed in response to public pressure. Still others would in effect make strikes impossible by withdrawing from strikers in defense industries the protection of the National Labor Relations Act. A few have been observant enough to note that strikes are permitted to continue in Great Britain, even under war conditions, there being sixty-one strikes reported in December.

Press Campaign To Outlaw Strikes

THE WAY in which the newspapers have handled the strike situation has fully justified the claims of the labor press that it is impossible to learn the truth on labor questions from a daily press owned by the same interests which control industry. While there have been scare headlines galore about each successive crisis, the elementary obligation of the newspaper to report the news has in all too many cases been ruthlessly disregarded. Usually careful search of columns of comment fails to uncover the exact cause of the strike in question, what the detailed demands of labor are, or what the counter-proposals of management may be. The objectivity with which a newspaper treats a strike usually varies in inverse proportion to the distance of the paper from the location of the difficulty. When negotiations break down, it is almost always impossible to determine from the accounts which are printed which side is at fault, the usual assumption being that workers continue striking out of a perverse desire to spite their faces by cutting off their noses. In view of the almost uniform pattern of hysterical misrepresentation which the press handling of strikes has followed, the question arises as to what purpose this policy is intended to serve. Here the answer is becoming clearer every day. Outlawry of strikes, with consequent denial of labor's right to withhold its work and the loss of all the gains that have been made since the beginning of its efforts at organization, is the objective. While there can be no doubt that there have been and are now great abuses on the part of labor leadership, it is clear that the way out of the present situation is forward toward more organization rather than back to individualistic chaos. The very fact that the most constructive proposals for the pacification of the more recently organized industries come from railways, which have long followed the principle of collective bargaining with their employees and which have in consequence trained both management and labor in processes of mutuality and equity, indicates the road to be followed. It is regrettable that the discovery of that road will be hindered, not helped, by most of the American press.

What War Does to Nice Boys

A NEW YORK newspaper—it was the *Sun*—carried one of those "human interest" stories the other day that are supposed to do something to the emotions. This one did to ours. It told all about a group of R.A.F. pilots sitting in the bar of the Hotel Sheraton in New York, drinking to forget days past and to come. They were nice boys; they looked as if they had come from Harvard or Princeton or Dartmouth. One, in fact, "looked so young he might have been out of Lawrenceville or Taft or Hotchkiss." About all they were interested in, the interviewer reported, was the size of the beer one of their number, for a dollar bet, was attempting to down. (He lost.) But there was one serious youngster in the lot. He was ready to discuss the war: "I've nothing against Jerry. He's a good sort really, and it isn't his fault, but I've got to kill him. It's either him or me." And he was ready to discuss the peace after the war: "There must be only one kind of peace. Germany must be completely destroyed. As long as there is any Germany there will never be any peace. If the politicians should show Germany any mercy, our people would revolt." And he was ready to disclose what the war had done to his mind: "I've nothing against Jerry. I know it's not Jerry's fault, but if I could sit down behind a machine gun nothing would please me more than to have the Jerries marched up in front of a wall so I could mow them down twenty-four hours a day—day after day. That's the only way there'll ever be peace." Does anyone want to tack a moral to this?

Chiang Kai-shek Dresses Down the Kuomintang

SOME STERN WORDS from the head of the Chinese nation indicate that a herculean effort is going on behind the scenes to reestablish the uneasy unity between the communist armies and the Kuomintang. On the verge of the 1941 fighting season, when the return of spring makes it possible to maneuver and feed armies in the field in China, Generalissimo Chiang Kai-shek called a meeting of the Central Executive Committee Assembly of the Kuomintang—the monolithic political party of free China. Before two hundred party leaders, including several provincial governors, convened in a surprise session in the bomb-shattered capital in west China, the generalissimo used language which was far removed from the subtle indirections which might have been expected. The

Kuomintang, he said bluntly, had lost the spirit which characterized its founder, Sun Yat-sen. The people had with justification grown suspicious of the party which claimed sole right to interpret their will. Widely they have come to believe that it is loose and corrupt, that its leaders are concerned to seek only their own interests, that the party grasps for power for power's sake, not for the sake of the people. After he had thoroughly chastened the group of men which has led in intransigent opposition to the communists, and thus opened the way for a renewal of the United Front, he gave the Kuomintang an opportunity to regain "face" by appealing to them to "return to the people," to renew their loyalty to the revolutionary spirit which had united them behind Dr. Sun's famous "three principles," and to assume responsibility for the country's shortcomings. He especially urged the assembly to rally behind him in trying to solve China's economic problems. "The economic difficulties are now 70 per cent and the military difficulties are 30 per cent of the war problem facing the nation," he said. This has probably been true since the beginning of the war, just as were the words which stung the Kuomintang. This address does not prove that all the questions at issue between the communists and the Kuomintang are settled. Instead it is a bugle call which challenges the Kuomintang to rediscover its original revolutionary reason for existence so that it can more successfully compete in the propaganda struggle for the loyalty of the Chinese.

War Is Either Right Or Wrong

OUR OLD FRIENDS of the *Christian World* of London—to whom this paper is proving a sore trial in these days—express their impatience with Christian leaders who assert that war is evil in itself but who support participation in the present war as the lesser of two evils. The particular statement which seems to have drawn their fire occurred in the article which Dr. Henry P. Van Dusen contributed to the recent series in these pages in which, referring to pacifists, he said that "were there not many holding this absolutist ideal before us, some who now follow another course might feel constrained to take it lest the world be without the perfectionist Christian witness." Concerning which the *Christian World* has this to say: "Confusion of thought is such a major disaster that we feel bound to dissociate ourselves entirely from this position. If we have any right, as Christians, to support the war and to take part in it, we have no right at all to call our choice 'a choice between two evils.' Our participation in the war is either right or wrong, either good or evil. The pacifist is logical; the non-pacifist ought to be logical too. If he believes it is necessary to fight for God's sake he ought to be logical enough to fight in God's name. As we have said before, nothing is more futile than to say that a Christian may fight but that he cannot possibly pray that he may fight well. What we desire in our hearts is the thing we pray for. Words are nothing. If we desire to win this war, if we think it is our duty to fight well, we have already prayed for victory. Let us be either pacifists or non-pacifists; but let us no longer be 'betwixt and between.' That, as Alan Breck observed to David Balfour, is to be 'naething.' "

Camp Morals and Self-Rule

WIDESPREAD PUBLICITY concerning distressing moral conditions in the vicinity of camp towns has begun to produce results. It is high time. The sudden disruption of life in more than two hundred American communities near which cantonments are being established has created problems which few towns could handle alone. Now with more than 1,300,000 men expected to be in training by June, a pattern has begun to appear for the handling of a crucial problem of human welfare which is of concern to the entire nation.

Congress is considering a bill which will provide money for building social and recreational centers for troops in towns closest to the camps. It is expected that without opposition it will become a law. Charles P. Taft, known throughout the country for his leadership among young men, an outstanding Episcopal layman and a power in the Y.M.C.A., has been asked by the federal government to visit in its behalf these camp communities, helping them to understand their opportunity for service to American youth and the ways in which their responsibility can be discharged. His title is "assistant coordinator for health, welfare, recreation and related activities." Paul V. McNutt, the head of the social security administration, is coordinator, but it is expected (and hoped) that Mr. Taft will carry the brunt of the work of securing community cooperation.

To occupy and administer the community centers which the government will build, six national organizations have joined forces in what is to be known as the United Service Organizations for National Defense, Incorporated. Together they will carry out a program of service in the camp and naval station communities. They will be supported by private gifts. A campaign for $10,500,000 is soon to be launched to cover their efforts for the first year. They will use some 350 buildings to be provided by the government for a nominal rental, carrying on a variety of social and recreational work for the men when they come to town, probably also arranging religious services, and serving the increment of civilians which each cantonment will add to the semi-permanent population of the camp communities. The interfaith aspect of this plan is shown by the names of the organizations. They are the Jewish Welfare Board, the national board of the Young Women's Christian Association, the National Catholic Community Service, the national council of the Young Men's Christian Association, the National Traveler's Aid Association and the Salvation Army. It is said that this U.S.O. "will work closely with the National Defense Council."

All this is of course of tremendous interest to the Protestant churches. For some reason which is not clear they are not represented directly in the United Service Organizations, although the Catholic and Jewish faiths have such representation. However, they have through

the Federal Council of Churches set up a "Christian Commission for Camp Communities," with which the Home Missions Council and the General Committee on Army and Navy Chaplains are also cooperating. This Christian Commission has undertaken to coordinate the work for soldiers of the Protestant churches in camp communities and will work with the chaplains in the camps. Dwight J. Bradley of the Congregational Council for Social Action is its acting director. The effectiveness of this commission will depend in part on whether the churches give it adequate personnel and finance while the general program is still in its formative stages and in part on the working relations which it is able to arrange with the United Service Organizations.

These activities represent in combination an enormous project. Its size is made necessary by the domestic crisis created by the passage and enforcement of the conscription act. The experience of the last war suggests that the program now announced is only a beginning. Just before the armistice in 1918 seven organizations, five of which are included in the present effort, raised $204,000,000 for a United War Work program in a "drive" which topped all drives. It is a welcome sign of progress that the unity which was achieved in the First World War only after many mistakes and much friction is now assumed at the beginning. The form of the new organization raises many questions as to the relationship of religion and government, as to the overlapping of private and public agencies, as to whether religion can thus become an adjunct of political policy without in years to come breeding a cynicism which the nation will have cause to regret. But the development of the program during the next few months will provide ample opportunity to examine these questions, whose answers may depend quite as much on the spirit of the administrators as on the structure of the scheme. Just now, those who are concerned with the welfare of American young men in camp will welcome the news that a beginning is to be made in providing for a constructive use of the conscript's leisure time.

Citizens who are attempting to combat the profit-hungry wolves who prey on young men away from home through the ancient evils of liquor, gambling and prostitution seem increasingly to be giving their support to the bill introduced by the chairman of the Senate committee on military affairs. While we wholeheartedly sympathize with their purpose, after a further and more careful study of the text of Senator Sheppard's bill (S. 860) we still fear that it is badly drawn and may deal with some evils in a way which only creates others. It was apparently originally intended to prohibit the sale of intoxicants within the cantonments, creating a substitute for the army and navy prohibitory legislation which first passed in 1901 and remained a law until 1935. With this provision all right-minded citizens must be in accord. The sooner the demoralizing influence of government-conducted beer parlors is removed from the camps, the better. This part of the Sheppard bill should be passed at once.

But the trouble-making sections are the two which authorize the secretaries of war and the navy to apply the act's prohibitions against liquor and prostitution to an undetermined area "within reasonable distance" surrounding the camps. This would constitute a direct violation of the right and duty of people in the states and local communities to make laws and to provide for their enforcement through their own police and in their own courts. If the bill as it now stands should become a law, it would launch an invasion by the federal government of the sovereignty of the states and of the obligation of the people to provide for self-government. For this reason we doubt whether its constitutionality would be sustained if it were appealed to the courts. But before any such legal test could be completed, we are convinced that this destruction of self-rule in more than two hundred American communities would involve an abdication of the democratic principle which would have serious consequences. In other words, it would represent another step toward centralized, totalitarian government—and that is the very thing against which we are supposed to be arming to defend ourselves.

It is possible that, in the long run, something like the federal policing provisions of the Sheppard bill may have to be adopted. If the debauchery of recruits goes on unchecked no theories of self-government will be permitted to stand in the way of regulatory action. Time may prove that local American communities have neither the stamina nor the resources to deal with these difficult moral problems which the precipitate action of Congress in rushing through the draft act has created. If and when this local incompetence is demonstrated, then the way should be opened to make it possible for local authorities to call on the federal government for help. But that would be the reverse of the policy of the Sheppard bill, which hands local policing over to the war and navy departments and gives them permission, if they so desire, to invite the cooperation of local authorities. At present, however, none of these future possibilities need be faced. The present fact is that local community organization and policing has not had a fair trial, and until it has had a fair trial it should not be abandoned.

The Sheppard bill has nothing to say about commercialized gambling. Presumably its author believed that the local communities can handle that problem without outside assistance. It does prohibit prostitution and gives the secretaries of war and the navy the power to designate a zone around each camp—again within a "reasonable distance"—in which the practice of prostitution becomes a federal offense. In these areas the government in Washington must assume the police power. Whether it will discharge this obligation if the bill passes by the establishment of a federal force to correspond with the "morals squad" of a metropolitan police administration, or will attempt to deal with it through military police is not clear.*

What is needed therefore at this stage, when the recreational facilities and services of the National Service Organizations are still a long time in the future, when

*It is clear that the Sheppard bill seeks to prohibit prostitution, not to control it. In this respect the comments made in an editorial in the March 26 issue were in error. We regret that the error —caused by reliance on a supposedly accurate summary of the bill at a time when its text was not available—could not have been corrected before the sudden death of Senator Sheppard which is announced as this issue goes to press. His passing is a national loss.—THE EDITORS.

many of the camps themselves are incomplete and the communities about them are teeming with social problems, is for an all-out attempt to be made through the churches and the self-respecting citizens of each community to outlaw evil influences and to provide constructive alternatives for the use of the trainee's leisure time. There is no way of knowing whether the democratic approach to these extraordinary problems is feasible without trying it. In the meantime we hope that the Sheppard bill will be simplified by reducing it to its primary purpose so that it can more quickly become a law and make possible the first step toward handling a bad situation.

A War for Sea Power

EVEN Dorothy Thompson has now joined the American chorus criticizing the British government for its refusal to state its peace aims. She agrees, as Captain Liddell Hart long ago pointed out, that Mr. Churchill's silence on this score gives Hitler a propaganda advantage which he should not be allowed to retain. Apparently, however, some of the British papers which have been most persistently demanding a British avowal of aims have about given up hope that Mr. Churchill will commit himself to anything and are switching their appeals to Mr. Roosevelt. Thus the *New Statesman,* London's liberal weekly, says: "Now, as in 1917, the hopes of freedom-loving people all over the world will be centered on the President of the United States; a second disillusionment would be a colossal disaster for mankind. We hope that before he becomes absorbed in the overwhelming task of military preparation Mr. Roosevelt will lay down unequivocal peace aims which in their international application reflect the vision and generosity which has inspired his domestic policy."

So far, however, Mr. Roosevelt has offered nothing except slogans. And his most impressive slogan—the promise of a world founded upon "four essential human freedoms . . . attainable in our time and generation"—has already had to be watered down. In the speech which he made before the White House correspondents the President found it wise to admit that his four freedoms "may not be immediately attainable throughout the world." Moreover, in his earlier statement, reported by the *New York Times,* that "proposals for peace in Europe must await a British victory," Mr. Roosevelt adopted a position so indistinguishable from that of Mr. Churchill as to render extremely unlikely any help from the White House in defining peace aims. British liberals who still are trying to get some official definition of what the war is being fought for, as a means of gaining the active support of the victims of Hitler's oppression, have little to hope for from the American President.

Yet though the official voice remains silent, the world is not left entirely without light as to American interpretations of the meaning and purpose of the war. Walter Lippmann, whose closeness to the official fount of wisdom has long been evident, has come forward with an article in the April 7 issue of *Life* which aims to fill the vacuum. It is an encouraging sign to find an American with Mr. Lippmann's remarkable analytic powers turning to the question of war and peace aims. It is not creditable to American common sense that this country should have been allowed to drift so close to the brink of war with so little discussion of the aims to be sought by fighting. Perhaps Mr. Lippmann's statement, even though it will furnish little help to those who have wanted a statement of peace aims that could be used to arouse the resistance of Hitler's victims, will start a discussion in the United States that will arouse Americans to a realistic perception of what is at stake in the conflict.

For what Mr. Lippmann says is, in short, that this is a war for sea power. It is control of the Atlantic that is at stake. When British control of that ocean was threatened in 1917, we intervened to restore it. Now that British control is again threatened in 1941, we are again about to intervene to restore it. (Mr. Lippmann says that we have already intervened.) That was our war aim twenty-four years ago; that is our war aim now. As for our peace aim, that must be to see that when, by united Anglo-American action, control of the Atlantic has been assured, some permanent alliance of the two nations shall be cemented to impose "order and tranquillity" upon a chaotic world.

"The basic war aim of the English-speaking peoples," Mr. Lippmann writes, "must therefore be to vindicate their sea power against the assault which is launched against it. . . . And what can be our basic aim in the peace settlement except to establish firmly this time what we should never have lost the last time: a firm, enduring partnership in world affairs among the English-speaking peoples. . . . If we are to have, as we can have, not another twenty years of false peace but a century of order and tranquillity, then never again must the free peoples of the Atlantic world become disunited and feeble. In that century, if we fulfill the American destiny, we shall achieve a great peace for ourselves by giving to the world of the future that order under law which Rome gave to the ancient world and Britain to the world that is now passing away."

This analysis of the war as a struggle for sea power, to lead to a peace imposed by a new *Pax Anglo-Americana,* is surely not far from the communist contention that this is another imperialist conflict. Nevertheless, that detracts nothing from the importance of Mr. Lippmann's statement, or its possible truth.

It should be noted in passing, however, that Mr. Lippmann's analysis as to why the United States entered the war in 1917 makes it necessary for him to level a serious charge against President Woodrow Wilson. If, as he maintains, we went into the former war because control of the Atlantic was threatened by Germany, and if, as he asserts, the administration then in power thus conceived the war, how are the speeches of President Wilson, presenting that war as a crusade for democracy and saying not a word about a struggle for sea power, to be explained? The best that Mr. Lippmann can do is to say that "Wilson in his public addresses became so fascinated by his vision of the future peace that he neglected to explain why America had intervened in the war." That is to say that President

Wilson had one reason for fighting in the former war for public consumption and another for his own personal guidance—by far the most grave accusation against the leadership of that great chief executive ever made.

But such questions of historical interpretation are of minor importance. What really matters is that this influential commentator on public affairs has put forward a statement of aims for American intervention in this war which, if carried into effect, would leave the United States at the war's end involved in the greatest imperialistic venture in history. Why this should be conceived as an alliance to impose a naval hegemony on the rest of the world rather than as an outright union of the two dominant sea powers does not logically appear. Surely a permanent identity of interest would be easier to maintain under a political union than under the *ad hoc* relationships of an alliance between independent states. Perhaps Mr. Lippmann believes it good strategy not to raise the question of union now. The reason for which he seeks active American intervention in the war is clear enough: it is to establish joint Anglo-American control of the seas, holding that this would bring in its train world power.

Yet this depiction of war aims, much as it may appeal to the imagination of those who are persuaded that an Anglo-American world control would insure justice and a lasting peace, leaves certain questions unanswered. Would such a sea control, for example, involve an equivalent land control? How far back from the shore would the policing responsibility of the ruling powers run? Or, to put the question in another but more practical form, would such a sea control be so exercised as to debar Germany from first place on the Continent? And if so, by what means would the industrial, technological and man power of Germany be held down? The prospect here may be, as Mr. Lippmann contends, for an "order under law" like that of the *Pax Romana* and the *Pax Britannica,* but both of them required permanent military establishments of vast extent and involved the imperial power in almost ceaseless warfare.

Moreover, there are other questions which need to be faced. Must the United States, for the sake of its own security in the world of the Atlantic, guarantee the preservation of Britain's colonial empire on all the seven seas? The issue is no minor one, especially in view of the fact that in such measure of naval alliance as now exists between the two sea powers the actual assignment given the United States navy seems to be to maintain the Oriental colonial status quo. In the inevitable divergence of interests that would arise between the two nations, if they did not unite, whose interests would prove paramount? And most of all, why should America feel any more secure if the Britain which is to control the opposite margin of the Atlantic should go fascist, or national socialist, than in the case of some other outcome of the European war? Yet there are many not negligible observers—the recent American ambassador to London among them—who predict that future. Can it be that one unrecognized responsibility for the United States which lurks beneath the surface of Mr. Lippmann's war-and-peace aims is to insure the presence of a certain *kind* of government in Great Britain?

There is an interesting parallelism between this analysis of the purpose of an American intervention in the war and the series of "Outlines of Peace" which J. Middleton Murry has recently been publishing in *Peace News,* the weekly of the largest pacifist organization in England. Mr. Murry, despairing of a lasting European peace based on consent, has also raised the possibility of a peace imposed by Anglo-American sea power. But Mr. Murry sees that such power, unless used to support Germany in bringing about a European economic unity, would be simply one more tyranny to provoke eventual rebellion. "British-American sea power," he writes, "must be used creatively: as a means, a powerful means, of assuring that Germany undertakes her rightful task of organizing Europe in a humane and decent spirit." To which Mr. Lippmann and a good many others are likely to object, "If that is the end for which our sea power is to be employed, why fight?" And Mr. Murry would undoubtedly answer, "Why, indeed?"

This whole argument for American entrance into the war serves to show the way in which minds are working in places of great influence. It reveals the extent of the drift toward a program of attempted Anglo-American naval domination over the world. Apparently, it is entirely blind to the fact that such a program would seem as morally and politically outrageous to other nations as the German bid for military power on a possible world scale seems to us. Yet because it would be so considered, it would be as fated to breed future war as would the achievement of German ambitions. Is that what the people of the United States want to become involved in? We do not believe it. We believe that the world order they seek, the order for which they are ready to sacrifice, is not an order maintained by the 15-inch rifles of battleships but an order so marked by the pursuit of justice and the enhancement of the living standards and opportunities of other peoples that they will want to cooperate in it of their own free will.

Mr. Lippmann has rendered an important public service by placing before the American public his statement as to the nature of the peace for which the United States should enter the war. But it is important to perceive that the world which Mr. Lippmann sees is a world in which sullen, rebellious peoples have order imposed on them by the benevolent despotism of dominating powers that believe they alone can be trusted to rule. That, as it happens, is also the world that Hitler sees. We want a better world than that. We want a world in which the nations cooperate to produce their order, and cooperate because the pattern of the order they seek is just and generous. And we believe that a world order of that sort is most likely to be given birth in the cooperative atmosphere of a negotiated peace.

Life's Cloudy Quest

TIME is immovable; it is ourselves that pass
As wingéd things that never find their rest;
Life, like a bird that beats against the glass,
Breaks its frail wings upon time's crystal breast.

JOHN RICHARD MORELAND.

What Should a Briton Do?

By Maude Royden

IT HAS SURPRISED and shocked some people in America that some of us in Great Britain who were absolute pacifists during the last war have ceased to be so now. It is the more surprising because people here threw themselves into the last war with infinitely greater zest and hopefulness than into this one. The high hope of those years has faded and failed. We know that all the courage, devotion and idealism of the earlier time have not produced a world without war or a land fit for heroes to live in. Yet some of us who were then pacifists are pacifists no longer.

To some of my American friends it seems inexplicable. I should like to explain it however, as far as I can, and I know that I do not speak only for myself. I was convinced in 1914 that there was nothing in the world viler or more anti-Christian than war. And I believed, further, that the endurance of humiliation and pain in the spirit of fortitude for ourselves and love for our enemies would in the end win the victory over physical force, change men's hearts and establish a world without war.

Something Worse Than War

I still believe the second of these two: I no longer believe the first. There is something worse than war—Hitlerism. If you doubt this, read *Mein Kampf* again. War is horrible, but it can be waged in the spirit of Abraham Lincoln and Robert E. Lee, of General Gordon and Francis Younghusband. It is not easy but neither is it impossible. It is being done by many soldiers now. Those who, at great risk to themselves, go to the rescue of enemy airmen or seamen in distress are doing it. So is the young soldier who, when someone complained of the exemption of conscientious objectors from military service, said, "But the freedom to be a conscientious objector is one of the things we are fighting for." So are all those here who, on hearing of the wholesale internment of aliens—mostly German and Austrian—protested with such indignation that the authorities had to change their policy to one more merciful and more just.

We have learned much. There is a far wider appreciation of the difference between the nazis and the German people than there was, in the last war, of the difference between the junkers and the German people. We do not forget that, if Hitler is a German (or rather Austrian) so is Niemöller, and if the jailers of the concentration camps are German so are the prisoners there, many of them for conscience' sake.

But still it will be asked why, since war with all its heroism is undeniably a horrible evil, we do not choose the ideal thing. Why hesitate between two evils even if one is greater than the other? Why not win our battle with the help of spiritual power alone?

My answer is, because such a victory is not now possible for us. I acknowledge with shame that we have neither the spiritual strength nor the spiritual discipline for it. It is unreal, it is a fantasy of the most fantastic, to pretend that we have. This is an admission of failure? Yes, it is. It is better to admit a failure than to believe a lie. My belief in spiritual power is not a negative thing; it is positive. It does not mean doing nothing; it means overcoming evil with good. It is infinitely better than war and free from war's evils. Spiritual power *is* able to defeat physical violence. I do not go back on my belief in this for a moment.

An Impossible Ethic

But I no longer imagine that my country or any other country, with the possible exception of India, can use this weapon, all unprepared, undisciplined and unbelieving. To think so seems to me wishful thinking *in excelsis*. Mahatma Gandhi has appealed to us to abandon our material weapons and receive Hitler into our homes and cities with willing, welcoming hearts. But Gandhi has not yet any conviction that India, so long disciplined and accustomed to the idea of "soul force," can do this. How then can we? Do *you* think it possible? Could America do it? Ask yourselves!

Those who believe it possible must act on their belief. I cannot. To me it seems impossible. I will dare to say that I *know* my country cannot and will not love its enemies in this sense, or receive a nazi army and nazi police with open arms. Again I ask, could yours?

What then? Are we to do nothing? Are we to leave to their fate the tragically weak or small nations now under Hitler's heel? Are we to destroy the last hope of those heroic Germans who, in prison or concentration camp, have no hope at all but in our victory? Shall we refuse to choose even the lesser of two evils, stand aside and wash our hands of the matter?

Choosing the Lesser Evil

How many would do so, I ask myself, if the question were one of another sort of bloodshed? Suppose a Christian who believes in the healing miracles of Christ; who believes his promise to those who thus believe: "The works that I do shall he do also, and greater works than these shall he do." Suppose such a man is confronted with one suffering from strangulated hernia and suppose that he finds he cannot heal him by spiritual power. Will he then wash his hands of the matter and let the sufferer die in agony? Yes, some will, I know. I will not. I will admit with shame that I have not such spiritual power but I will not, because of my own inadequacy, let him die who might have been saved by the surgeon's knife.

But we British, it will be said, are not fit to play the part of the healer with the knife? No, we are not. Who is? Are you? That is for you to say. For my part, I claim that no one has criticized his country more frankly than I have criticized mine. Because I love her so passionately, I am and must be more sensitive than another when I see her fall below her own great traditions. I know her faults, her weaknesses, her sins. I know and have publicly

admitted her share—our share—in the tragic folly of the Treaty of Versailles. I wish with all my heart that we were now more just to India and to the other colored peoples in our empire.

Britain Is Suffering

But this is a poor excuse for inaction against a tyranny more terrible than the world has ever seen. If the cause of freedom is to go undefended except by those who are sinless it will never be defended at all. It happens that we are the only European nation that is *able* to stand up to Hitler. Others would if they could, but they cannot. Would you have us say to them that we must leave them to their fate while we engage in the purgation of our own souls? I cannot think it. At all costs we must act and we are acting. May God lift us to the level of so tremendous a responsibility! Believe me, we are paying the price.

For you must not forget that we are suffering. No nation, however rich and great, can wage modern war without suffering. You know that, but do not perhaps fully realize what it means. It means that family life is broken up, children taken from their parents, homes blighted or destroyed. In your glorious and generous readiness, so typical of America, to take British children into your homes, you will not forget what the suffering is of those mothers who have to give them up? At the most impressionable age, they must go to the homes of strangers whose ways, whose thoughts, whose traditions are different from ours. They will change, as children do, from month to month, from year to year—even, with babies, from day to day. Their parents will not see those changes, will not know how they are developing. They lose forever the intimate knowledge of their children's hearts and minds. The years are passing . . . we must end the war.

But what hope have we that, by consenting to use the physical violence that we ought to have been able to do without, we shall achieve anything at all? Great hope. Dictators cannot afford to fail. All history proves it. Hitler cannot afford to fail. If he fails, the conquered peoples will rise against him, his own countrymen will repudiate him. It is for us to see that he does fail.

Do not pity us too much. Our cities are scarred with nazi bombs, our churches in ruins, our homes, our finest and our poorest streets, our pathetic little shops and our ancient monuments have suffered and will suffer more. We no longer know what it feels like to be safe. Danger has become to us a common thing. As I write, I can see the crater made by a bomb less than two hundred yards from my window. It is no matter. The things our fathers built we shall build again. They expressed the spirit of our people and that spirit is here and will rebuild more nobly all that is destroyed.

Don't Lift the Blockade?

I have recently read an appeal from you Americans to us British to lift the blockade for food ships to be sent to Europe. Our answer to this must be—do you want to prolong the war?

To send food to the starving peoples of Europe is excellent. I am all for it. To send food to the German army and munition factories seems to me a treachery. It is actually true that certain kinds of foodstuffs can be used for the making of munitions. Some of you, I know, believe that it is possible to prevent Hitler from using the food you wish to send in this way. Please understand that we are absolutely certain that it is not possible. We are convinced that no organization and no philanthropist on earth can prevent him from getting the food and using it to prolong the war. All that would happen to those whom you wish to relieve would be that the screw of torture would be put on them if they tried to get it, or attempted to complain to you Americans that they were not getting it. They would be in for the rubber truncheon and the concentration camp and the hideous brutalities of the Gestapo.

British Sacrifice

Many of us endorse with enthusiasm Churchill's proposal to create stores of food now for the countries from which the German armies are withdrawn. To do this will mean a much greater sacrifice on our part than—forgive me if I put it bluntly—the money you would subscribe to Mr. Hoover's fund.

You see, to many of us the horror of having our children brought up in the nazi faith is greater even than separation, greater than physical hardship, greater, I will dare to say, than death. Not long after the German occupation of a certain little country I heard that some friends of a friend of mine were safe. I passed the news on. My friend wrote to thank me but said: "It is not fear of their safety that is such an agony to me; it is that the nazis have announced their intention of taking over the education and training of the young in that country, and my friend has two small grandsons six and eight years old."

Will you Americans, vowed as you are to freedom, democracy and the preservation of your political and religious ideals, look for a moment at your own children and ask yourselves what so dreadful a threat would mean to them? Would you not say that death itself was better? We say it and we mean it. So would you.

"I used to be a pacifist," said a man; "I know now that I would rather go to hell for fighting than have my son brought up to think that it was funny to kick a Jew in the stomach."

A Plea for Understanding

There is not much bitterness here, believe me. I, who remember the last war, am amazed that there should be so much less bitterness now when we are bombed daily and nightly than then when an air raid was a rare and startling event. Civilians are suffering incomparably more but we do not forget that the Germans are men as we are. We want to rid the world of nazism but we are going to rid this country of many evil things too. We are under no illusions.

We are being sacrificed with the rest of Europe and much of Asia on the cross of war. Think of us, if you must, as no better than the thief on the cross, but do not forget that Christ did not preach to men on the cross. Do not preach to us. Pray for us if you can. If you cannot, let us alone. We are doing what we can.

Judgment Day for Jesus Christ

By R. Edis Fairbairn

A PROMINENT JOURNALIST speaking on the air recently quoted the Chinese ambassador to London as remarking sardonically, "The skies are black with chickens coming home to roost." It is a day of judgment. That would be too platitudinous to repeat but for the strange fact that so many speakers and writers are acknowledging it and then immediately ignoring it. They seem to assume that we have adequately repented of whatever sins we may have committed in a misguided past, and are therefore absolved from their consequences and can claim the approval and assistance of God.

To be sure, we have seen judgment coming heavy-footed for the last ten years or more, though nobody has been able to do anything about it. When retribution is upon us it hardly seems sufficient to cry, "Let us off! From now on we'll be good." However, I am not at present concerned with judgment upon the nations as such. I am more interested in the contemporary judgment upon Christianity. It is a long record of apostasy that is bringing its consequences to fruit in these days.

Christian Impotence

Apostasy! I do not hesitate to use the ugly word. It means simply that a man or a church is "off its base." The proper basis for Christianity, according to Jesus, is simply the doing of the things that he said. The impotence of Christendom over against the modern world comes naturally out of its shift of emphasis from obedience to the teachings of Jesus to theology, mysticism, worship, institutionalism, churchly big business, or what have you.

It is not, however, judgment upon Christendom that supremely interests me now. What engages my deepest interest and concern is the contemporary judgment upon Jesus Christ. For he is again on trial, and not before any Pilate under necessity to placate at once his imperial master and his Jewish critics. He is on trial at the instance of Reality, and that not as guessed at by philosophers or experimented with in laboratories by scientists, but as made visible and obvious in the long-run common experience of mankind.

To put it briefly and bluntly, if this war works out as its apologists hope and believe, then Jesus is demonstrated to be a visionary and his way not the way of truth and life. In that case he is not the Lord and Master of men, and therefore not the Son of God, and since that is the central affirmation of Christian faith Christianity would be proved essentially false. I am making myself face that alternative, for it must be faced. It is a different issue from any that is presented by human failure to implement the high standards of Christ. If this war works out as its apologists say it will, it would mean that the standards themselves had been weighed and found wanting.

Soberly thinking religious men no longer believe in Jesus because he was prophetically announced or virgin-born, or because he wrought miracles, was raised from the dead, ascended into heaven. These things may be facts, or they may be the embroidery of religious fancy. In any case the supernatural is irrelevant for faith and the impedimenta of faith. Some of these incidents may impose themselves upon faith because they are necessary to account for other admitted facts, like the recovery of faith of the disciples after the death of Jesus. Some may be discarded as inconsistent with the rest of the narrative. The authority of Jesus for us men depends upon none of them. The authority of Jesus over the mind and conscience of modern men depends upon this, and this only, that in a world wherein man's wisdom has turned out to be unutterable folly Jesus offers a way of life that promises light and truth in the midst of darkness and delusion.

If the "way" of Jesus prove to be truth, in spite of its opposition to the prudential way of man, then he is unquestionably Lord and Master and Savior and Son of God. He will be all that by virtue of the sovereign truth that is in him. If his way will not work, if in the last resort men must turn from it to something more brutally realistic, then Jesus fails at the crucial point; he is finally discredited and we must relinquish faith in him. A Jesus upon whose ethics war is obliged to impose a moratorium for the duration is not the Christ.

I am not unaware that a good many expositors of the Bible stoutly maintain that the teachings of Jesus do not involve pacifism as that affects the relations of nations. I know one erudite cleric who confidently undertakes to prove by exhibition of the fine shades of meaning in the Greek text of the Gospels that pacifists are egregiously mistaken. As though the question could be dealt with by juggling the recorded sayings of Jesus with the aid of a lexicon!

Untrustworthy Leadership

Yet even on that basis the authority of Jesus must perish if war is justified in the event. For anyone whose utterances are so ambiguous that they can be made to serve mutually contradictory positions is not trustworthy as a leader of men struggling with stubborn circumstance. Certainly he could never be for us that absolute authority which the editor of *Fortune* posited as requisite for the salvation of society. And if Jesus be not the absolute ethical authority he is not the Lord of men nor the Son of God. As a matter of fact, however, Jesus' repudiation of war would be final and complete though he had said no single word that could possibly be squeezed into a reference to it. It would still be evident from what he did, and more from what he refused to do.

It has not been sufficiently stressed that by every page of their national history the Jews were entirely justified in looking for a military messiah. On the basis of the record Jehovah had again and again wrought for his covenant people in and through war. Moses and the judges, David and the kings, and preeminently the glorious Maccabees all stood for the demonstrated fact that Jehovah was a god of war, and what he had done in the past he must

be expected to repeat. Jesus broke with that tradition and therefore repudiated it. It was a temptation to him, but he overcame it. He first effected his own *metanoia* before he called upon the people to follow him in repentance. Such a radical change in fundamental religious understanding proved not to be compassable for his generation. Nor are we in a position to condemn them, since it appears that Christendom has not been, and still is not, prepared to follow him at that point. No wonder Jesus described that insight as being born from above. To me at least nothing in all the gospel story is so arresting and astounding as the courage with which Jesus opposed a conviction rooted in the national history of his people.

Truth from the Womb of History

Once again the issue is joined and the verdict will be brought forth from the womb of history. There is no further need of argumentation or propaganda. The truth will appear for the event will proclaim it. Either Jesus had that truth for lack of which humanity strays upon the path that seemeth right but the end thereof is death, or he was mistaken in his repudiation of war as an instrument of God. This generation will see the verdict stand forth stark, compulsory, inescapable.

If it shall appear that war was the inevitable and therefore the right way of dealing with the situation, then the whole world must accept the fact of totalitarian militarism. That means complete ruthlessness, since only ruthlessness can give efficiency in war. But if so we must make up our minds to discard Jesus. He will not fit into that kind of world; he would only be a hindrance. One whose fundamental principles are practicable only in days of peace and ease and must be laid aside in the crises of history may be an attractive dreamer, but he is not the Lord of men.

So if within, say, ten years of the close of this war it is shown that in this instance war was justified, even as resistance to diabolism, I put myself on record now that I will publicly renounce my allegiance to Christ and will denounce the Christianity I have hitherto preached. I will do that in the name of loyalty to Reality. Reluctantly I will stand with Nietzsche in condemning Christianity as a perverse and childish illusion.

The Coming Verdict on Jesus

Until that eventuality I propose to stand by Jesus Christ in the faith that he *has* the way of truth and salvation for men and society. That faith is founded on an inner appreciation of the truth and beauty and ultimate effectiveness of his way. It is moreover grounded in a conviction based upon the record of war's futility to date, its incapacity to deal with the tangled tensions of human society, or even to be an effective defense against iniquitous aggression. Either Jesus will emerge justified, or he will be condemned at the bar of history. Time will infallibly show it. Many are looking forward with apprehension or hope to the outcome of this war in regard to the fortunes of their own nation. I look forward to it with eager interest for its verdict upon Jesus Christ.

Get the alternatives crystal clear: if we get a decent world through war Jesus was wrong in his repudiation of war and ought himself to be renounced. I do not believe that Mars can do any better in the present instance than he has in the past. I am confident that the event will once again lay bare the imbecility of the whole war policy, including all the practices and prepossessions that make it inevitable. I believe that the way Jesus chose, walked in and preached, over against the mania of war, will be discovered to be the only effective defense against it and the only sane way to human progress.

But if I am shown to be wrong, I engage now to repudiate Jesus.

I do not believe that I will ever have to repudiate him.

VERSE

Afterwards

You went away. No outward change
Appeared on land or sea:
No white wave broke before its time,
No leaf dropped from its tree.

But stars which once were luminous
Are faded in the sky,
Like autumn flowers in essence dimmed
Before their petals die.

The settled light of daily suns
Upon the earth is shed,
Like a long-practiced ritual
From which the grace has fled.

But where you are, so far away,
Bright daffodils appear,
Transforming into sudden spring
The winter of the year.

EDITH LOVEJOY PIERCE.

To Christ

YOU came across my mind at night
Like mist that drifts through wooded vale.
The twisted vines of thought were bright,
The trees hung quiet in your light,
And all the tortured rocks of doubt
Were beautiful and pale.

There in the land that I had made:
The wishes broken into shard,
Dark river beds and thorny glade
Where I had sought to flee your word—
The mountains of rebellion scarred
By thunder of your voice unheard—

There in the hour of torment came
The silence, and your touch was there,
The chasms of the mind grew fair,
And sleep, a smoke of silver flame,
Blew through me out of faith and prayer.

GEORGE ABBE.

A Theological Question Box Conducted by the Author of the Lyman Beecher Lectures on—

What Is Christianity?

By Charles Clayton Morrison

Seventh Installment

WITH this issue the Question Box will be closed. Questions for this final installment have been submitted by the presidents of two theological seminaries, Dr. Albert W. Palmer of Chicago Theological Seminary (one question), and Dr. Albert W. Beaven of Colgate-Rochester Seminary (three questions); by Dr. Allan Knight Chalmers, minister of Broadway Tabernacle, New York city (one question); by Dr. Daniel D. Williams, professor of theology in the Chicago Theological Seminary (one question); and by Dr. James Luther Adams, professor of the philosophy and psychology of religion in Meadville Theological School (three questions).

Albert W. Palmer

Isn't there a protective value in the idea of "the church invisible," vague as it may seem? Doesn't it give a very real sense of Christian unity and yet at the same time protect us from the aberrations or tyranny of any definite organized body? The organized church, Protestant or Catholic, is human and liable to err. It has value for educational, fellowship and missionary purposes but it may also be led astray. But there is a mystical body of Christ, the invisible church to which the truehearted all belong, in which we all share when we are faithful and true, but which can never be identified with any outward form or worshiped as an idol. Isn't such a conception of the church needed to preserve both unity and freedom?

In replies to other questioners, the subject of the "invisible church" has been pretty well covered. See especially my answers to Dr. Harkness, Dr. Pauck and Dr. Knox. But President Palmer raises the issue in another form. He asks, Do we not *need* the conception of the church invisible as a means of "protecting" certain values, and as a safeguard against aberrations and tyranny? First let me say that nothing plagues Christian thought more than this modern habit of grounding our theological ideas upon our *needs*, or what we think are our needs. This is a form of that subjectivism of which my book is intended to be a radical critique. It shows what our obsession with psychology has done to Christian truth. Theology gets nowhere when it undertakes to test reality by human need. Or, more precisely, it goes *everywhere*, like the man who leaped on his horse and rode madly off in all directions. For our "needs" are often capricious and variegated and contradictory.

The question we must ask concerning the so-called "invisible church" is not, Do we *need* it? but, Is there any such thing in reality? I maintain that there is no such thing in reality, that it is an illusory idea, that the only church there is is the empirical church which is in history. Therefore I am bound to reply to Dr. Palmer's question by saying that we do not *need* it. An illusory idea affords no protection against any evil. Jesus Christ, the head of the empirical church, is our only protection against aberrations and tyranny. The church is "led astray" only when it forgets or obscures *him*, not when it forgets the "invisible church." Instead of our needing a so-called "mystical body of Christ"—whatever that may mean—I affirm that Christ has no other "body" save the empirical Christian community to which the "truehearted" and the less truehearted all belong. There is nothing in reality which corresponds to the idea of a church to which all the "truehearted" and *only* the truehearted belong.

In my judgment, this idea of the "invisible" or "mystical" church is not only not "needed" but is a positive hindrance to the realization of the values for which Dr. Palmer asks its protection. He mentions Christian unity. But the fact is that this illusion of an invisible church hinders Christian unity. This is made evident at every ecumenical conference, such as Edinburgh and Madras. It hinders unity by diverting attention from the real problem of unity, which is a problem of the empirical church in history. The idea of an invisible church does indeed, as Dr. Palmer suggests, give some people "a very real sense of Christian unity," but that is precisely why it hinders unity. This sense of unity in a "mystical body" becomes an unctuous and pious substitute for genuine empirical unity. It thus discounts the importance and delays the attainment of true Christian unity. I doubt that the church will ever profoundly and earnestly wrestle with the problem of its own unity so long as it cherishes the illusion that it can evade the scandal of sectarianism by this convenient escape into a mystical or invisible church in which all its problems, including the problem of unity, are already solved.

The idea of the invisible church does not, as a matter of fact, nor can it in theory, protect the church against worshiping itself as an idol. There is only one protection against this form of apostasy, and that is for the empirical church, devoutly and with everlasting self-criticism under the judgment of Christ, to maintain its orientation toward God through Jesus Christ. The "unity and freedom" which Dr. Palmer desires flow from the living Christ, not from an "invisible church."

Albert W. Beaven

What proof is there that baptism was in the beginning an act of initiation into the church? If so, what do you make of the Philippian jailer and the baptism of the eunuch?

I have never seen it denied that baptism was in the beginning and always has been the (not "an") act of initiation into the church. Perhaps, on second thought, the

English Baptists, in effect, deny it, by making it an "ordinance" which can be "obeyed" by *a member of the church* whenever he desires. But this is not the general Christian conception nor the conception of the Baptists in general. I heard of a colored lady who enjoyed being baptized twice each year—at the summer and the winter revival! I fear I do not grasp Dr. Beaven's point with respect to the jailer and the eunuch, both of whom became members of the Christian community by their baptism—accompanied of course by their faith in Christ.

It would seem to me that you are playing down the importance of religious experience and playing up the importance of the incorporation into the organization as essential elements in Christianity, thus both increasing the dangers of institutionalism and decreasing the likelihood that vitality and spiritual power will remain either in the individual or in the forms of the institution.

I do not "play down" the importance of religious (I prefer "Christian") experience. My book lays a broad foundation upon which Dr. Beaven may stand to "play it *up*"! Protestant theology has not provided such a basis. It takes individual experience as something which occurs in midair, outside of history, a transaction between a Christ outside of history and an individual outside of history. I am insisting that this experience occurs within a historical context, in a living community where Christ is and where alone the individual meets him.

There would be no Christian church without the Christian experience of individual persons. Personal Christian experience is the subjective aspect of our saving contact with Christ in the communal life of the church whose life-giving head he is. In him all the members of the community find life, that is, enjoy the Christian experience. But Christ is himself a *member* of the body, albeit also its head, and it is only in the body that we have access to him, and only through the body that he has access to us.

This question about Christian experience can be settled in an easier fashion, so far as I am concerned, than by arguing about it. Show me a person anywhere in history who became a Christian or had a Christian experience without contact with the Christian community and I will revise my thesis or withdraw it. Even the reading of the Bible requires contact with the Christian community in order to make one a Christian or to generate a Christian experience. "Understandest thou what thou readest?" inquired Philip of the Ethiopian eunuch to whom Dr. Beaven refers in his first question above. "How can I," answered the eunuch, "except some man guide me?"—except some *man* guide me! Here in the lonely desert, the Christian community, in the person of Philip, reached out and touched the Ethiopian pilgrim and brought him into the saving fellowship of Christ.

When therefore I affirm that salvation (or Christian experience) is the incorporation of the individual person in the living community which is Christ's body, I am not "playing down" the personal experience; I am only *explaining* it. And I am explaining it in terms which take account of the fact, now clearly recognized, that the individual and his experience have no existence apart from community. The individual is a communal phenomenon. And the individual Christian together with his Christian experience is a phenomenon of the Christian community. Recognition of this fact requires the revision of the prevailing Protestant theology of Christian salvation which, in its reaction against Roman Catholic legalism, was driven to explain salvation in terms of abstract individualism. But this revision in no wise depreciates the Christian experience of salvation. On the contrary, it magnifies it. For individual Christian experience is the growing point of God's self-revelation in history. Nor does it increase the dangers of institutionalism. On the contrary, it tends to free Christianity from these dangers.

I cannot feel that you make your case on biblical grounds, concluding that either in the teachings of Jesus or Paul salvation turns upon incorporation into the organization. If it does not rest on biblical grounds and is on practical or theoretical grounds which come later, does not your idea that a person is saved by identification with the Christian community practically parallel the Catholic doctrine that salvation comes through the church, not by faith in Christ? If it does, why does it not legitimatize all Catholic contention to this end, and lay the foundation for a state church?

My book does not say that salvation "turns upon" one's incorporation into the *organization*. It affirms that salvation is incorporation in and personal identification with the Christian *community* which is oriented toward God through Jesus Christ. Organization is included in this statement, but it is not the *organization* which is the locus of salvation, but the living community in which Christ dwells and through which he gives his own life to all its members. The Christian church is neither an inorganic association of individuals saved outside the church, nor an authoritative organization endowed with power to dispense salvation, but a spiritual order of human community which emerged in history and whose head is Jesus Christ. Individual participation in this community's orientation toward Christ *is* salvation or Christian experience.

This is not the Roman Catholic position, which does indeed make salvation turn upon one's incorporation in and obedience to the organization. The Catholic position is legalistic, institutional and authoritative. My position could be characterized as vital, social, democratic, spiritual and by other such terms. It is also personal, and affords a sound basis for the evangelization of individuals and for the cultivation and interpretation of personal Christian experience. As the spirit of democracy is the opposite of authoritarianism, my position is the opposite of Roman Catholicism.

ALLAN KNIGHT CHALMERS

I have only one question in a book which I liked immensely. I wonder if you have made clear what you mean by, "The whole Christian ideology is of one piece" (p. 192). The ancient church made a similar argument for the movement of the sun around the earth. I was so much in agreement with most of the book that I feel that this is probably my misunderstanding of your point, but it might be helpful to others, also, if you made it clearer.

I fear I cannot make it clearer in my limited space here than I made it in the two or three pages, beginning at page 192. Perhaps a single restatement will help. The ideology of the Christian community is of one piece because it is the ideology of this particular community. It

is an ideology which the community has created in response to the revelation of God in its communal existence and history. Much more is to be said, but I think it is written in the book! As to the church's defense of the geocentric movement of the sun, the answer is that the ideology of the Christian community is not sacrosanct, it is always mixed with error, it is never finished, it is forever subject to revision in the light of a clearer understanding of the divine revelation.

DANIEL D. WILLIAMS

Is God the only factor at work in the formation of the historical Christian community? If you say he is not, then how can you identify the revelation of God with the historical community? If you say God is the only factor at work, then you absolutize the empirical human community of Christians as *the* work of God. I understand your position to be the latter and therefore see its greatest danger in sanctifying the church, a human institution, in such a way that the church cannot itself be brought under the supra-historical judgment of God. Put in another way, I suppose this is simply the problem of evil again. If there is evil in the Christian community, how can we say that the community is the revelation of God?

Dr. Williams will no doubt have found his question answered in my replies to others. In particular, see my reply to Dr. Calhoun's first question, to Dr. Bennett's second question and to Dr. Adams' first question in the present installment. I may, however, restate my position in the terms in which Dr. Williams states his question. He quite misconceives my position. I do not say that God is the "only factor" at work in the creation of the historical Christian community. I say the contrary. All God's work in history is a partnership with man, as all man's work is a partnership with God. Man can and does vitiate God's work as well as help and further it.

The Christian community is the product of this divine-human partnership. It bears the marks of the divine and also of the human. God has made nothing perfect in all history—not even his self-revelation! His creativity in history is limited by the finite and often perverse will of man. His self-revelation is also limited by the degree and character of man's response. This is true under any conception of revelation, my own or any other. Human error and evil warp and obscure the full self-disclosure of God. I know of no theory of revelation against which the point raised by Dr. Williams against my conception does not apply. The self-revelation of the absolute God is never an absolute revelation!

JAMES LUTHER ADAMS

You speak of the creation of the Christian community as "God's cardinal revelatory deed." This sounds as if the church were unqualifiedly a divine reality—the Absolute domesticated in history. Should not your characterization of revelation (of any kind) be more dialectical than it is? Without some such dialectical characterization will you not be led to making the sort of blasphemous claim for the Christian community that Catholicism makes for church and sacraments and that Protestantism has made for the Bible and inner experience? Does not the Christian community at its best always come short of being God's self-revelation? Is not the Christian community a theater of God's judgment as well as of his fulfillment?

The Christian community does indeed always come short of being God's full self-revelation. God has made no revelation of himself which in man's apprehension of it or in man's exhibition of it is absolute. This is true under any definition of revelation—mine or any other. God has not *perfectly* revealed himself to man. This is not because he would not, but because man cannot perfectly receive it. We know only in part. We see him in a mirror, darkly. We do not know him as we are known by him, and we fall far short of showing him forth in the fullness of his nature and character. Therefore God's "cardinal deed" of self-revelation in creating the Christian community does not mean that the church is "the Absolute domesticated in history." The church is not absolute in any sense, nor is its revelation of God absolute. There is, as Dr. Adams suggests, a dialectic in revelation, but the dialectic is found *inside the revelation,* not in the definition of the community as the revelation. What *is* the Christian community which is God's "cardinal revelatory deed"? It is that community in history *of which Jesus Christ is the head.* The dialectic obtains *within* this community, not between the community and something outside itself. Within the Christian community there is always a tension between its members and its supreme Member, the head of the community.

It is my belief, after studying the critical reviews and questions which my book has evoked, that my readers' major difficulties would disappear if they would bear one simple fact in mind: When I say "church" or "Christian community" or "the community" (in a context in which it clearly refers to the *Christian* community) I always mean that specific community *of which Christ is the head.* It seems to me that my book leaves no ground for misunderstanding on this point. The church of which Christ is the head carries *in itself* the dialectic which Dr. Adams desiderates. It rests always under the judgment of its head, and if it claims to be, *apart from its head,* the revelation of God and the bearer of salvation, its claim is indeed blasphemous. The Christian community is indeed "a theater of God's judgment." But this judgment of God, I affirm, is mediated to the church not "from above," or from outside the church, but from within the church, that is, through Christ who is the church's living head. Roman Catholicism, by relegating Christ to a sphere outside of history and establishing in his place a "vicar of Christ on earth," has virtually usurped the divine prerogative and distorted the divine revelation.

Since in your view the substantive reality of the Christian church is the living historical Christian community (a deed, and not an idea), should not the desire of a church group to be considered a part of the Christian community be recognized as an adequate prerequisite for membership in the World Council of Churches of Christ? Or do you believe that as a basis for membership the ideology of the World Council concerning the deity of Christ should take precedence over your ideology concerning the Christian community's being God's revelation in history?

No doubt Dr. Adams has in mind his own denomination (Unitarian) and its Christian desire to express its solidarity with the Christian community by taking membership in the World Council of Churches. It feels inhibited by the Council's creedal basis which defines its membership as consisting of those churches which profess "the deity of Christ." Concerning this matter let me

say several things. (1) In my belief, "the desire of a church group to be considered a part of the Christian community" is not only a sufficient but a far more Christian basis for the World Council than any doctrinal basis can be. (2) The "deity of Christ," however, is broadly interpreted by the World Council and I believe the Unitarians, as the Quakers have done, should accept membership in the light of this liberal interpretation. (3) The traditional controversy between Unitarianism and orthodoxy is now obsolete. To continue it and the division of Christ's followers which grew out of it, is a sin against the great head of the church. This sin is perhaps equally shared by the Unitarians themselves on the one hand, and all the rest of us on the other. I say the controversy is obsolete. This is due, first, to the modern emergence of a *historical* interpretation of trinitarianism which frees us from the tyranny of mere words by opening up the inner meaning of the doctrine of the deity of Christ; and secondly, to the fact that this interpretation is shared by enlightened Unitarians no less than by the orthodox. (4) The fact that the World Council was projected with *only* this single doctrinal qualification is highly significant. It might have done worse! That is, it might have drawn up an elaborate creed. That it did not do so is both significant and encouraging, especially when it is remembered that the Council embraces not only our Protestant denominations, but the Anglican and Eastern Orthodox and many other communions. The structure of the World Council, including its simple creedal basis, marks great progress toward the restoration of the Body of Christ which has been sadly rent asunder by the subordination of the *koinonía,* the organic fellowship of the Christian community, to the demand for dogmatic agreement.

Will you explain what you mean by saying that the church should consider itself responsible for the character of civilization? The Roman Catholic Church has at various times assumed responsibility for civilization, all in the name of God but very often to the detriment of civilization. By what method should the church fulfill its responsibility for the character of civilization?

This is the only really hard question I have had to answer! To state the "method" by which the church should fulfill its responsibilty for the character of civilization requires much more space than I have at my disposal. Even so, it would require more profound and careful thought than I am prepared to give it here. This is one of the great problems which must be solved by cooperative thinking, though of course each one of us must contribute his part to its solution. My reply to the question will therefore be in general terms, and those chiefly negative. When I say that Christianity is responsible for the character of civilization, I do not imply that this responsibility is to be discharged in the Roman Catholic manner, by the church's assuming to be a temporal power. The church is not a state, and it sacrifices its own genius when it becomes one. I am as near an absolutist on the matter of the separation of church and state as one can be.

My statement means that Christianity is morally or spiritually responsible. It does not mean that it is to exercise its responsibility by legal coercion or by arrogating to itself a sovereignty in the realm of political power. Its work is to be done through the cultural processes which underlie our political and economic life. These cultural processes are the sphere of human freedom, and where they are not free (as in the totalitarian state), it is the church's responsibility to achieve or recover their release. This the church can do by maintaining her own freedom even at the cost of persecution and suffering. This price the church must be willing to pay, not alone for her own freedom, but vicariously for human freedom. But with this cultural freedom granted or achieved, the church's responsibility is to utilize the cultural process to thrust the roots of its faith into the soil of every field of human life —political, economic, educational, social and all the rest.

The Christian church cannot be content with its own institutional well-being. Christianity is not just a "religion": it is a revelation of reality, of the ultimate reality upon which rests not only the salvation of individuals, but the salvation of society. It is the revelation of God in history—in all history—and its mission is to confront political man and economic man and rational man and cultural man with this reality without which all man's works are destined to fall like so many Towers of Babel. The God of history will not be mocked by any claim of human autonomy in any realm of human life.

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With this installment, the Question Box must be closed. As I review the series, I am struck with the thought that some readers may have formed the impression that the book has excited only questions, and adverse ones at that! This would be an injustice to the questioners as well as to the book. Most of my correspondents have accompanied their questions with expressions of great appreciation, sometimes using laudatory words which I treasure, but which, obviously, I cannot transmit. And even if they were transmitted they would not aid the quest for truth as, I dare to hope, the give and take in questions and answers has done.

For All Who Build

CITIES—vertical and proud—
Build their towers toward the cloud
But their feet must seek the granite
Substance of the very planet.
Down and down men dig, until
Stony ledges are the sill
Of the skyscrapers that tower
Upward into light and power.

Engineer and architect,
Simple they, and circumspect!
They suppose the patient stuff
Of mere granite is enough.
But the granite, in its turn,
Floats upon the seas that burn—
Lavan, scoriac, and far:
Earth's foundation is a star!

E. MERRILL ROOT.

BOOKS

From Millennial Church to Gift Shoppe

THE SHAKER ADVENTURE. *By Marguerite Fellows Melcher. Princeton University Press, $3.00.*

AMONG the minor episodes in the history of religion in America, none is more interesting than the rise and fall of the "United Society of Believers in Christ's Second Appearing," alias the "Millennial Church," alias "Alethians" (children of truth), alias "Shakers." Ann Lee, an illiterate Englishwoman, had already assumed the role of the second Christ, embodying the female element of the divine nature as Jesus had the male element, and had announced the imminence of the millennium, before her migration to America with eight companions in 1774. It was an unfortunate moment for a band of English pilgrims to seek to establish themselves in a climate already seething with anti-British sentiment. The prosecution and persecution, sometimes including mob violence, that they suffered in the course of their evangelizing activities in New England were partly the result of suspicion of them as spies and partly the expression of the intolerance that conventional piety (and still more conventionality without piety) always feels toward fantastic and charismatic forms of religion.

One of the original group had money enough left after financing the voyage to buy land near Albany. Converts brought their resources into the treasury and other tracts of land were acquired. The religio-social system included: celibacy; communism; separation from "the world"; centralized theocratic control of each community by elders and "eldresses" and of all the communities by the "central ministry"; equal eligibility of men and women to places of authority; plain living and hard work. The "great western revival," famous for its accompanying ecstatic manifestations such as "jerking" and "barking," had passed its peak (about 1801) before the Shakers realized how well it had plowed the field for their planting in Kentucky and Ohio. But they won many converts there and founded some strong communities, the site of one of which is now Cleveland's handsomest suburb, "Shaker Heights." The most valuable convert in this campaign was Richard McNemar, a Presbyterian minister who had been associated with B. W. Stone in organizing the independent Springfield presbytery and then in dissolving it to "taste the sweets of gospel liberty." McNemar labored nobly for the Shaker cause for thirty-four years.

In the period from 1830 to 1850 the Shakers were at the apogee of their prosperity. They had about 6,000 members in 18 communities from Maine to Kentucky. Each community owned two or three thousand acres of land, and some much more. Economic self-sufficiency was the aim, and they came very close to attaining it, but dozens of industries produced commodities for which the "world" furnished customers. Industry, good workmanship, shrewd but honest dealing and blameless private living had won the esteem as well as the patronage of their neighbors. When they ceased to grow there were fewer complaints about their breaking up families—as of course they did when a husband but not his wife had been converted, or vice versa—and the charges of immorality that their celibate system invited uniformly turned out to be mere irresponsible slander. Absolute pacifists, they got through the Civil War with little inconvenience and were excused from the draft because of their evident sincerity.

Then, having lived through all their dangers, they began to fade out. They had flourished under persecution, but they withered before the social change of the mid-century. Security at the price of utter selflessness lost its appeal. The machine age destroyed the market for the products of their handicrafts, the functional beauty of which is more easily appreciated now than it was then. Sophistication made their manners and worship seem grotesque, and the spread of education rendered their theology unacceptable. One by one the communities were abandoned. Surviving remnants joined other surviving remnants till death took the members of both. The communities now are reduced to four, the members to less than one hundred, and there is probably not a living Shaker under sixty years old. Their once flourishing industries have dwindled to a couple of gift shops. Yet, while it lasted, this was the most successful experiment in religious communism that this country ever saw. It had been in full blast for half a century before the first of the socialist communities inspired by Fourier was founded, and it outlasted them all.

Mrs. Melcher's admirable and moving account is wholly sympathetic. Shakerism is part of her own family tradition, and she is for it as against all its critics in the days of controversy. This leads her into some not wholly defensible statements about the acts and motives of those who opposed the Shakers. Barton Stone's "denial of free speech" to the Shakers was, in reality, nothing worse than refusal to allow them the use of his church. No evidence is cited to support the implausible charge that Stone "was responsible for much of the early persecution" of Shakers in Kentucky. The New Lights who separated from the Synod of Kentucky did not claim to receive personal revelations from God "with no intermediaries such as . . . the Bible." Stone, McNemar and their colleagues have left a written statement of their reasons for separation, and the claim "that divine revelation came direct to each individual" has no place in it. The author is, on the whole, not adequately informed concerning the nature and results of the "great western revival" except insofar as it directly affected the Shakers.

The Shaker movement had English roots that run back to early Quaker societies and perhaps to French Camisards who had migrated to England after the tragic failure of their amazing war, but the author goes against the evidence in connecting them with Jean Cavalier. The Camisards had had their prophets as well as their fighters. Sometimes the same people were both, but Jean Cavalier was pure warrior. When he came to England it was with a commission as colonel in the British army, and when the refugee Camisard prophets in London were being harried and jailed (of which Voltaire tells something in his *Siècle de Louis XIV),* Jean was safely on the road to promotion which made him at last a major general. If the group that surrounded Mother Ann and the Wardleys in Manchester were Camisards, they were not in the line of spiritual descent from Major General Jean Cavalier, who was buried with full military honors when Ann Lee was four years old, but rather from Pierre Jurieu, who wrote such a furious prophecy of impending doom that the great Bishop Bossuet felt compelled to answer it, and from his pupil, Du Serré, and the latter's protégé, "la belle Isabeau," who led a company of child-prophets through the Cevennes, and from the charismatic captains of Camisard troops who

refused to accept the terms that Jean made with the king, and perhaps from Jean's cousin who got away to England and was with Marion and the French "prophets" in London about 1707. While Ann shared with all these, and many others, faith in the immediacy of revelation, the content of her revelation was different. The essence of her "revelation" was her own unique status, and celibacy, pacifism, communism and separation from the world as marks of the only "true Church of Christ." W. E. GARRISON.

Books in Brief

THE PHILOSOPHY OF SCHLEIERMACHER. *By Richard B. Brandt. Harper & Brothers, $3.00.*

Schleiermacher's philosophy has received less attention from students than his theology. Professor Brandt (of Swarthmore College) gives a scholarly study not only of the great theologian's philosophy but of its relation to the thought of his own time and its influence on the following period. Of particular importance is his relation with Hegelianism. While the study of Schleiermacher may seem to appeal to a narrowly specialized interest, the chapters on the intellectual climate in 1799 and on romanticism cannot fail to be of value to any student of the history of thought.

NOT BY ARMS ALONE. *By Hans Kohn. Harvard University Press, $1.75.*

Here the author of *Revolution and Dictatorship* carries further his study of the philosophic elements in the boiling cauldron of world revolution. Beginning with an analysis of the totalitarian philosophy of war, he diverts briefly to examine the problem of academic freedom, then plunges into the strongest chapters of the book—the two on the problem of central Europe. This naturally leads to an examination of the fruits of appeasement. After an inconclusive discussion of cultural unity, the book ends with an appeal for liberal and democratic forces to take the leadership of the world. The argument of the book is not cumulative and the author brings to the theme little of the originality and energy of thought which he has elsewhere displayed.

WEST OF THE RIVER. *By Dorothy Gardiner. Thomas Y. Crowell Company, $3.50.*

The river is the Missouri. The book is "the biography of the Missouri, the history of the vast country to the west of it, and the stories of the men who lived there." Not that it is a formal or complete history of that two-thirds of the United States, but rather a description, an account of early conditions of life and travel and the main routes and means of transportation (Santa Fe Trail, Oregon Trail, pony express, etc.), and a narrative of the principal movements in its occupation and development down to the building of the transcontinental railway.

Books Received

The Astors. By Harvey O'Connor. Knopf, $3.75. (To be reviewed.)

Blood, Sweat and Tears. By Winston Churchill. Putnam, $3.00. (To be reviewed.)

The Educational Philosophy of National Socialism. By George Frederick Kneller. Yale University Press, $3.50. (To be reviewed.)

We Escaped. Edited by William Allan Neilson. Macmillan, $2.00. These twelve "personal narratives of their flight to America" include the experiences of a professor from Heidelberg, an artist from Prague, an engineer from Poland, a reserve officer from Holland, an editor from Berlin, and other refugees from various occupied lands. Statistics concerning this uprooting of populations are important, but there is need also of these close-ups of individuals to give the statistical summaries their full human meaning.

Their Finest Hour, First-hand Narratives of the War in England. Edited by Allan A. Michie and Walter Graebner. Harcourt, $2.50. The narrators are, for the most part, British participants in the war—aviators, naval officers, blockade runners, army men, civilians. Michie and Graebner, American correspondents, add their own experiences and their records of the experiences of others. The text is reprinted from articles in *Life,* and the pictures are contributed by *Life's* staff photographers, British magazines and the British ministry of information. The book shows a heroic people rising to the demands of the hour but it scarcely confirms the title's suggestion that they are having the time of their lives.

American Fiction, 1920-1940. By Joseph Warren Beach. Macmillan, $2.50. (To be reviewed.)

You Can Be Happily Married. By Gilbert Appelhof, Jr. Macmillan, $2.00. The author, rector of an Episcopal church in Alma, Michigan, is the founder and director of the "modern marriage clinic" which has been extended to other cities, largely under the auspices of the Y.M.C.A. In this book he charts the course for a successful marriage, taking into account all phases of the relationship and the problems that grow out of it. A very full bibliography is appended.

That Man May Understand. By Harold Rugg. Doubleday, Doran, $2.75. (To be reviewed.)

Newsroom Problems and Policies. By Curtis D. MacDougall. Macmillan, $3.25. This is primarily a textbook for advanced students in schools of journalism. But the newspaper impinges so directly upon the life of the citizen that many of the editor's problems are also the reader's. For example, if it is important for the editor to know how to avoid letting his paper become a vehicle for propaganda, it is no less important for the reader to be able to guard himself against it if it gets past the editor, intentionally or otherwise. The reader as well as the journalist needs to understand the political and economic pressures under which the press operates. For a textbook, this touches the interests of the public at a surprising number of vital points.

National Liturgical Week, Held at the Cathedral of the Holy Name, Chicago, October 1940. Benedictine Liturgical Conference, Newark, N. J. The volume contains valuable discussions of many phases of Roman Catholic liturgical practice, the cultivation of the devout life and the functions of the parish priest.

Collected Edition of Heywood Broun. Compiled by Heywood Hale Broun. Harcourt, $3.50. Broun's journalistic career covered more than thirty years. He must have written for almost that many papers and he covered everything—war, politics, books, plays and the daily grist of events. He wrote on most of the great themes of his time, and he could write of small things and make them seem important—no, prove that they were important because they affected the lives of people. This collection contains samples of all his styles and illustrates the whole range of his career.

Letters from Jim. Edited by Cecil Roberts. Macmillan, $1.75. Cecil Roberts is a writer of fiction, but the Jim of these letters is real, though Roberts confesses to have used him in a couple of novels, and the letters are vouched for as authentic. They give a young British soldier's impressions of war and of army life and the whole complex of experiences that come to a vigorous and sensitive youth under such conditions.

Do These Bones Live? By Edward Dahlberg. Harcourt, $3.00. (To be reviewed.)

An Enlightened Conscience. By Irl Goldwin Whitchurch. Harpers, $2.50. (To be reviewed.)

The Origins of the Bible. By Theodore Gerald Soares. Harpers, $2.50. (To be reviewed.)

The Touch of Life. By Frank S. Hackett. Harpers, $1.25. These brief essays—not sermons, though each is based on a text—helpfully discuss aspects of the meaning and conduct of life in terms designed to appeal to youth. The author is founder and headmaster of the Riverdale Country School.

The Good Shepherd. By C. F. Andrews. Harpers, $2.00. The lamented death of C. F. Andrews makes this veritably the last will and testament of the great missionary. The material was delivered in lectures at Cambridge University in 1937, and was prepared for publication in India just as the war was breaking out. Its quiet message of inner peace comes, in more than one sense, as a message from far away.

Famous Americans, Second Series. Edited by Warren Huff and Edna Lenore Webb Huff. Charles Webb & Co., Los Angeles, $7.50. The fifty characters sketched in this 650-page work are, with only a few exceptions, living Americans. All fields of public life are represented. Many of the biographers are themselves well known; all are admirers of their subjects. Copious bibliographies and references to periodical literature are added. The book is especially adapted for use as a reference work in schools.

Christian Realism. By John C. Bennett. Scribners, $2.00. (To be reviewed.)

The Monroe Doctrine and the Growth of Western Hemisphere Solidarity. Compiled by Richard K. Showman and Lyman S. Judson. H. W. Wilson Co., 90 cents. A volume in the familiar and trustworthy "Reference Shelf" series, furnishing historical and statistical material and a wide selection of opinions concerning the relations between the United States and the other Americas.

The Still Waters. By Alton Clinton Lawton. Christopher, $1.25. A play in seven scenes based on the book of Job.

Just Among Friends, The Quaker Way of Life. By William Wistar Comfort. Macmillan, $2.00. (To be reviewed.)

Captain Kidd's Cow. By Phil Stong. Dodd, Mead & Co., $2.00. Captain Kidd, Treasure Island and Huckleberry Finn all seem rolled together in happy confusion on the Des Moines river. Kurt Wiese's pictures form an important part of this hilarious juvenile.

All American Aircraft. By Ernest K. Gann. Crowell, $2.00. A book of superb pictures and accurate descriptions of about fifty models of American planes.

Color and Human Nature, Negro Personality Development in a Northern City. By W. Lloyd Warner, B. H. Junker and W. A. Adams. American Council on Education, Washington, D. C., $2.25. (To be reviewed.)

CORRESPONDENCE

'The Latest Draftee'

By permission

From the very large number of letters received commenting on the cartoon, "The Latest Draftee," eight are selected for publication as giving a fair cross section of this correspondence. The prize offered is awarded to the Rev. Ralph T. Haas, of the Presbyterian Church, Liberty, N. Y. The Editors greatly regret that limitations of space make it impossible to print other letters dealing with this subject.

EDITOR THE CHRISTIAN CENTURY:

SIR: When I gave The Christian Century permission to use my cartoon, "The Latest Draftee," I did not imagine you would use it in such a manner. Your insinuations that we of the *Daily News* were plotting to use the Holy Bible to promote its foreign policies were clearly implied in your request for letters from your readers.

The cartoon in question was my own idea, as are all my cartoons, and not an idea concocted by the editors or owners of the *Daily News.*

What is wrong with America's drafting five million Bibles for its army and navy? As a born-again Christian, I personally endorse such a project with all my heart.

"What does this cartoon mean?" It means what it says.

Chicago Daily News, VAUGHN SHOEMAKER,
Chicago. Cartoonist.

EDITOR THE CHRISTIAN CENTURY:

SIR: The cartoonist of the *Chicago Daily News* has deftly, though unintentionally, portrayed the religious tragedy of our day. The Word of God stands briskly at attention before the symbol of the nation's military power. It is as valuable in the martial adventures of the nation as a fleet of the latest destructive bombers. It is as effective a force in the work of destruction and conquest as the most modern projectile designed to scatter the bodies of women and children in the debris of great cities.

Men are not beasts. They will not maim and slay en masse without being morally conditioned. Even the tribal deity of the nation is not mighty enough to command their zeal for the slaughter. Above this idol, Uncle Sam, there must be a higher power in whose righteous cause they kill. It has always been "Gott mit uns," never "uns" alone.

So this little fellow, with civilian hat in one hand and the other raised neatly in the military salute, is Uncle Sam's most valuable recruit. He is being conscripted for national service. Like the millions of youth pouring into the cantonments, he was not consulted concerning the wisdom or the righteousness of this military adventure. But now that a hysterical Congress has come to its decision, he must dutifully fit himself for the task. He must loyally respond to the call of destruction and reinforce his nation's decision with the sanction of the Almighty.

Presbyterian Church, RALPH T. HAAS.
Liberty, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: Unintentionally, unwittingly no doubt, the cartoonist has revealed the totalitarianism of all nationalistic thinking. We Christians have always been taught that men and nations ought to subject themselves in humble obedience to the will of God as revealed in his Word. But here, strangely enough, we see Uncle Sam, in army uniform, sitting in the seat of authority, "high and lifted up," while before him stands Holy Bible, like any army private saluting and saying, "At your service, sir." Instead of the familiar "Thus saith the Lord" with which the prophets of God were wont to summon kings and princes to hear the judgments of the Eternal, we hear the voice of a new God issuing orders to the Bible and the Bible's God. Can a nation draft God? Is it possible that God may prove to be a conscientious objector?

Presumably every soldier is to receive a Bible. One wonders just what portion of the Bible Uncle Sam will advise his soldiers to read. Is it conceivable that the army would like its boys to begin each day by reading the words of Isaiah, "Nation shall not lift up sword against nation, neither shall they learn war any more," or from the New Testament passages like these: "Blessed are the peacemakers. . . . Love your enemies. . . . Put up thy sword. . . . Be not overcome of evil, but overcome evil with good"?

Samuel Evangelical Church, JOHN W. FLUCKE.
Clayton, Mo.

EDITOR THE CHRISTIAN CENTURY:

SIR: The cartoonist has observed that even a Maginot line may be a vain thing for safety. He must convince 5,000,000 soldiers that this is God's war. So he drafts the Bible. Cain salutes, and Lamech takes command of the retaliation service. Psalms 109 and 139 are made commissaries of that perfect hatred without which no army can win. Deuteronomy 20 is adopted as the manual of total war, and Psalm 137 is the beatitude for those who

bomb the babies. Abner and Joab are the bayonet instructors, and when Saul is too lenient, Samuel the preacher "hews Agag in pieces before the Lord." The blood-spattered savior of Isaiah 63, the fiend of the grapes of wrath, is the god for a warring nation—the only god it can worship in spirit and in truth.

But the Bible harbors some conscientious objectors who dare to believe that God is love. The Christ who died to reconcile and save his enemies has corrected their vision. They do not trust the spirit which has inspired the Ahab committee to rescue Ramoth-gilead. They see war as it really is: "Whence come wars—from your pleasures and lusts." (James 4:1-4). They turn old Lamech's vengeance into forgiveness, multiply it by seventy, and then go two miles instead of one—which is not even *passive* resistance! They know why the bramble has become the dictator (Judges 9), and they foresee the end of Samson in his tragic "tit-for-tat." Believing that one cannot sow hatred and reap peace, they expect another Versailles where the plenipotentiaries, as in Daniel's day, will "speak lies at one table: but it shall not prosper."

Gettysburg, Pa. RAYMOND T. STAMM.

EDITOR THE CHRISTIAN CENTURY:

SIR: In the days of Eli, an unprepared and disorganized people were faced by a cruel and relentless enemy. In despair they sent to Shiloh and brought the Ark of the Covenant to their camp. In a time of crisis the most sacred treasure of their religion was drafted to bring victory.

Today the Bible is our Ark of the Covenant. It is the source and the strength of our religious life. If ever our nation needed help, this dark hour of our national life is that time. To what shall we turn if not to the treasured book of our faith? The Bible must be drafted.

The reasoning of the children of Israel is the same as the reasoning of the cartoonist. The severity of the times makes everyone seek for help and where should one turn for help if not to the Bible?

Yet this attempt to gain victory by the power of a religious object is a vain one. The corruptness of Eli's sons destroyed the morale of the army. The frantic enthusiasms of the mob were a poor substitute for inadequate weapons.

So shall it be in our time. If the Bible is sent into the camps for building morale, or for arousing mob enthusiasms, it will not serve this purpose. The Bible does have power, but that power moves to fulfill its own purposes. Whosoever has sought to use the Bible for other purposes discovers that in the hour of crisis the power is gone.

May the army be commended for putting the Bible into camps, for it is an unfailing testimony of a covenant of peace that taketh away the occasion for all strife.

Round Lake, Minn. JOHN F. MULHOLLAND.

EDITOR THE CHRISTIAN CENTURY:

SIR: On the front page of the *Chicago Daily News* which contained Shoemaker's cartoon, "I Want Five Million of You," appeared the news item that the American Bible Society planned to distribute five million Bibles among the armed forces. The cartoon is an honest picturization of this news item, inspired by the artist's veneration of the Bible. Mr. Shoemaker is a Christian fundamentalist.

It seems to me that you are treading on dangerous ground when you seek, by the innuendo of your question, to impugn the vision of the devout cartoonist, rejoicing in the prospect of wider distribution of the Bible.

Things have come to a pretty pass when a humanistic Unitarian has to come to the defense of a Christian fundamentalist who is being misinterpreted, to say the least, by an evangelical Christian.

The Unitarian Church, Hinsdale, Ill. EDWARD W. OHRENSTEIN.

EDITOR THE CHRISTIAN CENTURY:

SIR: The attempted conscription of the Scriptures for war purposes is not new. Perhaps the *Daily News* cartoonist wished to emphasize the necessity of enlisting all moral and spiritual resources for national defense. Perhaps he was thinking of the contribution of religion to the morale of soldiers. But there are aspects of this drawing which seem almost blasphemous.

How can you reconcile that hand upraised in salute with the character and teachings of Amos or of Jesus? Sometime soon I intend to preach a sermon on this cartoon from the text, "Ye know not the Scriptures nor the power of God."

It is significant that Uncle Sam is seated and is not returning the salute. What idea of the relation of religion and the state does this imply?

While the desire to distribute Bibles to men in the army is very laudable, this cartoon suggests that the Scriptures are to be used to suit our fancy. The Bible then becomes a means to an end instead of a living book which uses us.

Let the Bible be the Bible, let the church be the church, and let Christ be Christ, and may they never become mere tools in the hands of the state!

Schroon Lake, N. Y. JAMES CROSWELL PERKINS.

EDITOR THE CHRISTIAN CENTURY:

SIR: In this cartoon, Uncle Sam is administering the oath: "Adam Bible, do you solemnly promise, as a loyal subject of the United States of America—

"To defend the policies of the government of the United States of America against all other governments whatsoever,

"To justify war if the administration shall decide that war is proper,

"To furnish moral ammunition for whatever projects the board of strategy may adopt,

"To equip every soldier with the breastplate of a good conscience, with the helmet of recklessness, and with the shoes of hate,

"To introduce your Lord into every effort at defense or destruction,

"To put the seal of God upon every product of the munitions plants and every device of military ingenuity,

"And, for the performance of these patriotic duties, modify your ideas of love and brotherhood for the time being, as the relations among the nations may suggest, and renounce all allegiance to the Kingdom of God until such time as you may be discharged from this necessary service to the government of the United States of America—Do you?" (Silence.)

Denver, Colo. REX E. KINSELL.

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Shoemaker's cartoon means to me that the United States army is trying in the most effective method which it knows to build our young men not only physically but also mentally and morally. To show them "the way, the truth and the life." To encourage them in their daily life to read the Word of God for a deepening and abiding faith and to instill within those men the love, the desire for a lasting peace. To teach them to believe that Jesus Christ our Lord and Master is the true head and leader of all mankind and not a dictator who for a season has become crazed with the desire for power.

Further, it means to me that this nation recognizes the Holy Bible to contain the map and the plan of life. Moreover, it recognizes that these young men must not neglect their spiritual education if this nation is to remain Christian and democratic. Again it recognizes that enduring shelter, full clothing and spiritual food are found in its teachings.

Finally, it gives assurance to the people that this nation will not turn its head in the face of danger and allow God's Word to become void but facing the realities of life, with the help of God, we shall conquer the satanic forces that today would stamp out love, hope and faith. It means we are called to prayer, sacrifice, assurance, cooperation and that all barriers must be broken down and Christ's love reign in the hearts of all men urging them to conquer greater battles against disease, poverty, economic injustice and social oppression.

First Presbyterian Church, Ashland, Kan. CHARLES E. ANDRUS.

NEWS *of the* CHRISTIAN WORLD

Colorado Seeks to Curb Loan Sharks

Legislation Is Opposed by Lobbyists—Koo Says China is Confident—Chancellor Duncan Dies

(Correspondence from Colorado)

DENVER, April 5.—The doubtful distinction of being a paradise for loan sharks is frequently applied to Colorado. Previous sessions of the state legislature have attempted without success to correct this situation. Recently, when government housing projects were completed, many applicants were unable to take advantage of their facilities because of their deep indebtedness to small-loan companies. The lobby for the loan sharks is again busy and powerful. A public plea has been made by leaders of religion for the reform of this situation.

* * *

Christians and Jews Confer

Everett R. Clinchy, president of the National Conference of Christians and Jews, recently visited our community to bring the latest suggestions as to the place of this movement in the present scene. Ministers and laymen of the three faiths shared the effort with him. Here is his program: "We must create a working economic order characterized by jobs and bread for all. We must do an educational job against hate in all its guises. We must supplement the scientific approach with facts and more facts. Patriotism should be rekindled, not as a flag-waving jingoism but as an intelligent appreciation of what America is all about."

* * *

T. Z. Koo Visits Denver

Few men are more popular in these parts than Dr. T. Z. Koo. He gave the last lecture of the season in the series of the University of Denver Foundation for the Advancement of the Social Sciences. He declared that "there is no panic or hysteria in China but always the faith among the Chinese of the indestructibility of their culture, which has lasted for more than 40 centuries. Half of the universities and colleges in China have been destroyed by Japanese bombs, but the Chinese government is moving the universities farther inland."

* * *

Chancellor Duncan Dies Suddenly

When David Shaw Duncan died, the University of Denver lost its chancellor, a great student, a good teacher and a trusted friend of youth. After 40 years with the university, he had just made plans to be relieved of administrative duties. Caleb Gates, recently of Princeton, was driving on his way to Denver to succeed Dr. Duncan as chancellor when Dr. Duncan died. Dr. Gates at once takes up responsibilities he had intended to assume next fall when the school year opens.

* * *

Mountain Leaders in Education Confer

Miss Charlotte Carr opened the fourth annual Conference of the Mountains and Plains in Denver on March 13. She spoke on "The Essential Values in the American Way of Life." This was followed by a symposium with the following participating: Ben M. Cherrington, Ivan Assay, James F. Green, Charles Hogan, Clarence W. Kemper, Harvey Solberg, William Tanner, Charles Mulford and Mildred J. Wiese. Ten western states were represented in this adult education conference.

* * *

And So Forth

John R. Voris, national director of the Save the Children Federation, visited Denver for a conference with leaders on April 3.

Meta Glass, president of Sweet Briar College, Virginia, is holding a meeting with graduates of the school in this area.

Martin E. Anderson of the Central Presbyterian Church has been ill for the past month.

Harrison S. Elliott of Union Theological Seminary was a speaker before the Colorado Christian Youth Conference.

CLARENCE W. KEMPER.

Race Problems to Be Studied

An Institute of Race Relations and Minority Problems will be held at Westtown School, Westtown, Pa., July 6-26 under the auspices of the American Friends Service Committee.

Court Upholds Conviction Of Jehovah's Witnesses

Conviction of 68 members of the Jehovah's Witnesses sect for parading the streets of Manchester, N. H., without a license, was upheld recently by the United States Supreme Court. The decision, read by Chief Justice Hughes, stated that the sect members were not prosecuted for expressing religious beliefs but solely for breaking a local regulatory ordinance. "The authority of a municipality to impose regulations in order to assure the safety and convenience of the people in the use of public highways," said Justice Hughes, "has never been regarded as inconsistent with civil liberties, but rather as one of the means of safeguarding the good order upon which they ultimately depend."

Churchmen Protest Liquor Bills

Several hundred church representatives attended a public hearing of the Pennsylvania house of representatives' liquor control committee to protest passage of bills which would permit taverns to operate until two o'clock Sunday morning and repeal a present law which prohibits the employment of women in the serving of liquor. About 5,000 retail liquor dealers were also at the capitol for the hearing and staged a demonstration asking for passage of the two measures.

President Praised For British Aid

Speech Hailed in Press as Bugle Call—War Effort Reduces Unemployment—Many Great Churches Damaged

(Correspondence from England)

KETTERING, March 17.—The battle on which the fate of this nation hangs has begun. The most significant fact in the record of it for the past week is the speech of your President, which was heard with profound thankfulness. Its words came, as Mr. Churchill said at the Pilgrims' luncheon in honor of Mr. Winant, "like a draught of life and they tell us by an ocean-borne trumpet call that we are no longer alone." There cannot be many in this country who did not hear it. It is hailed in the press as an event, a battle, a strong fortification. The speech struck us as remarkable among the speeches of statesmen in the absence of qualifications. It was clear that the President was not trying to leave open a way of retreat.

* * *

Unemployment Is Disappearing

Unemployment among men and women, especially among men, is disappearing. There were in February only 200,160 men wholly out of work. Of these many were changing from one job to another. There are about 35,000 "relatively unfit" so that there is left a small reserve of 90,000 men. Practically there is no margin of labor, so that Mr. Bevin has for his very difficult task to decide which men are in the wrong place and to shift them where they are needed. On Sunday the minister of labor spoke at length upon his plans. He announced that there is to be a registration of men between the ages of 41 and 45 for industrial purposes and a registration of women between the ages of 20 and 21. Special attention has been paid to welfare work. The ministry plans to get back to the shipbuilding industry as many as possible of the skilled men who have left it during the past 15 years. There was a firm note in the voice of Mr. Bevin as he spoke to management and labor. Every man possible is needed in the shipyards and the munitions industry can absorb at once great numbers of women.

* * *

Air Raid Damage To Churches

It is now possible to give preliminary figures of damage done by air attack to churches up to Feb. 1. There were 282 Anglican churches destroyed or seriously damaged in England, 5 in Wales. Of the free churches there were 89 Baptist, 123 Congregationalist, 118 Methodist, 17 Presbyterian, 58 Roman Catholic, others 22. Churches damaged less severely: Anglican in England, 1,070; in Wales, 30; free churches, 710; Roman Catholic, 135. Many other church properties were destroyed or

Church and Mission in Japan

in

JANUARY, 1941

A report to the Board of Missions and Church Extension of The Methodist Church of a visit to Japan by BISHOP JAMES C. BAKER, DR. RALPH E. DIFFENDORFER.

FREE ON REQUEST

BOARD OF MISSIONS AND CHURCH EXTENSION
THE METHODIST CHURCH
150 Fifth Avenue
New York

Unsolicited Comments

"Let me thank you again for your masterly Japan report as well as your statesmanlike work in your Far Eastern trip and since."—*Dr. John R. Mott.*

"An excellent piece of work in a very delicate situation."—*Bishop Arthur J. Moore,* President, Board of Missions and Church Extension of the Methodist Church.

"The finest report of its kind I have ever heard."—*Bishop Francis J. McConnell,* Division of Foreign Missions.

"A magnificent piece of work."—*Dr. Fred F. Goodsell,* Executive Vice-President of the American Board.

"Very carefully prepared and with a lot of valuable information."—*Dr. A. E. Armstrong,* Secretary, Board of Foreign Missions, United Church of Canada.

(TEAR OFF AND MAIL)

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damaged. Some of the churches damaged or destroyed were famous for their beauty: Coventry, Llandoff, St. Paul's, Liverpool, Manchester, Sheffield, Rochester, Canterbury, Westminster Abbey, Westminster Cathedral.

* * *

Chandler Asks Churches For War Aims

No American visitor has been more warmly welcomed than Edgar H. G. Chandler, Congregationalist, who said at a luncheon given for him by the dean of St. Paul's, "Formerly we prayed for you. Now we pray with you." In the message from the American churches which he brought it was put on record how they had resolved to give concrete expression in every possible way to their sympathy for Britain. Upon war aims he said, "We cannot always be sure that American friends know Britain well enough to be entirely confident as to her ideals." He added that it was not "the blueprint of a new order" that was needed but a joint statement by the churches of the ideals to which they believed expression should be given by the nation in the settlement after the war.

[LATER]

KETTERING, March 26.—Reconstruction was discussed in Parliament last week. It was clear that there is everywhere a lively interest in this subject. It is claimed that parliamentary opinion is well in advance of government policy. The problem of rebuilding Britain, and of ending the chaos of building development, cannot be left to improvisations when the war ends. There is a chance now of planning the new order, for which even the desolations made by the air attack have prepared the way. The ministry of works and buildings over which Lord Reith presides has begun its work which covers not only building, but the shape of the country and the distribution of its population.

* * *

Devolution Already In Process

But apart from building in the new England, there will be a most important process of devolution. That is already in operation. In answer to the needs of war there are now 12 regional commissions which are charged by warrant with the responsibility of insuring that the regional plans of the departments concerned with civil defense and the work of the local authorities are properly coordinated. All the services concerned with health, production, home security, education and other vital interests are organized regionally. War has compelled us to make fundamental changes and some at least of these will remain. It has also given the people a vision. Now that our existence as well as the whole quality of our social life is at stake, now that old habits are uprooted, the perspective becomes clearer.

* *

Churchill Discusses The C.O.'s

Mr. Churchill announced in Parliament that the B.B.C. had "reconsidered the cases of those artists who attended the People's convention and had decided that they should not be debarred from giving performances or broadcasts in the normal way as opportunities arose." [The People's convention was an anti-war meeting. It had been announced that radio artists who sponsored it would henceforth be debarred from the air.—The Editors.] He took the opportunity of further defining the policy of the government, defending the action of the B.B.C. in dismissing two skilled technicians who were conscientious objectors. He said that the rights granted in this war to conscientious objectors are a definite part of British policy. "Anything in the nature of victimization, persecution or man-hunting is odious to the British people," he said. But, he added, it was a different matter to employ a conscientious objector in "highly confidential and technical work."

* * *

Ban Regarded As Serious Error

At the same time he did not see any relation between the political acts and opinions of men and their musical performances. "A musician's pacifism would not lead him to play flat!" It is a good thing that this ban has been lifted. It was a serious error to bar Sir Hugh Robertson's choir from the air because Sir Hugh was a pacifist and to bar the artists who had expressed sympathy with the People's convention. Sir Vaughn Williams' protest did as much as anything to show the real implications of this action.

* * *

Free Churches Set Up Federal Council

Of our Day of National Prayer there is little to report, except that it was kept seriously and reverently in all the churches. Set forms of prayer had been provided for the different communions. It was a day of thanksgiving for the help which has come from America, of consideration of the deeper levels of our cause, and of preparation for greater tests of endurance —of "blood and tears"—ahead. . . . Next week will see the first congress of the new Federal Council of the Free Churches. This represents a union of the two councils, the Free Church Council and the former Federal Council. They were different in that the "Federal" consisted of representatives chosen by the churches, while the Free Church Council was only indirectly related to the central bodies of the free churches. Now they are happily one with Dr. S. W. Hughes as their secretary.

EDWARD SHILLITO.

Oregon Parochial Schools Get Free Textbooks

Under the terms of a bill passed by the 1941 session of the Oregon legislature, a total of approximately 8,165 pupils in private and parochial elementary schools of this state will benefit as those in the public elementary schools now do through the use of free textbooks.

Tulsa Wants No Help In Guarding Morals

A request that a committee be named to safeguard the morals of Tulsa, Okla., residents, in view of an impending defense construction boom, was rejected by the city commission. The Tulsa W.C.T.U. requested appointment of such a committee, citing that a $15,000,000 bomber airplane assembly plant will be built here soon.

Stateism Issue in Schools of China

Missions Stand for Freedom in Teaching—Blockade Helps Home Industry—Christian Activity Grows

(Correspondence from East China)

SHANGHAI, March 20.—A Christian schoolteacher has just paid us a call. He is in charge of a primary school back of the fighting lines. His enrollment has doubled since the war began. That is an experience common to many Christian schools. Some of the government schools report similar growth. A good many of the private schools have suffered either from lack of financial resources or from having had to move away from danger zones. More children are probably in school now than ever before. And Christian schools are in favor. They have kept up their standards and have rendered real service to the community. Parents are grateful and eager to avail themselves of what these schools have to offer. Religion, especially Christianity, is welcomed as it has not been for years. Especially do large groups of young people turn to the church.

* * *

Some Oppose Freedom Of Teaching

Yet there is real opposition to Christian schools in some government educational circles. There are those who look with jealousy upon the large enrollments in schools maintained by the church. Some are pushing once more for the complete separation of religion from education. They would like to reassert the official ban on religious instruction among primary school students and on the introduction of religious courses into the curriculum of secondary schools and colleges.

* * *

Totalitarian Trend In Education

There is an ominous attempt to control education and freedom of thought in educational institutions. Ostensibly it is in the interest of the state, which requires solidarity for its war effort. That solidarity easily tends toward totalitarianism. There is continual fear of liberal tendencies in the circles of youth. Therefore methods that sometimes approach the methods of the totalitarian states are being used in some of the schools in China. The much publicized struggle within the Chinese government is as much one of ideology as of political factions. That struggle goes on within the educational departments of the provinces as well as in the central government. During the past few days I have talked with two presidents of Christian colleges. Both of them are members of the political council of the province. They are exerting a real influence for freedom and the welfare of the common people. It is a hopeful fact that nearly all of the presidents of Christian colleges of China are active members of either their provincial or the national political councils. There their voices are heard and their liberalism, integrity and wide ex-

perience are making a large contribution to the solution of our problems.

* * *

Blockade Does Not Stop Factories

Prominent Christian laymen are also to be found engaged in the program of economic and industrial reconstruction, in various rural betterment projects and of course in the extension of the cooperatives. Last week I was shown through a large industrial plant which has sprung up among the mountains of one of the southeastern provinces. Skilled labor has been brought in from other cities; for unskilled work local men and women are employed. The establishment is scattered through narrow valleys not far from the river and the motor roads to insure the largest possible safety from bombing raids. Large caves have been excavated in the hillsides for the protection of men and of valuable machinery and tools. The outstanding feature of this industrial development is its reliance upon local resources. Research and experiments in the use of readily available materials have resulted, in one department alone, in saving the province $5,000,000 on a single industrial chemical product. The manager showed me complete radio receiving and sending sets, all parts of which had been made locally.

* * *

Water Power Being Developed

This is a typical war industry, engaged not in the production of munitions but in the industrial development of the country. Telephone sets, electrical batteries, copper wires and wireless apparatus are of course useful to the army, but this factory's output and that of the dozen or more branch factories in other parts of the province are available for the commercial market. One branch factory has been utilizing water power of which the mountain streams offer abundance. Other industries are showing similar improvement and extension. At one point the mountainsides over areas of many acres were covered with the bamboo mash used in the manufacture of paper. At another huge trays of newly sawn matches were laid out to dry. A lumber merchant told me of serious interference to his export trade caused by the naval blockade, but I learned that he was making good money in sales for local uses, and that he continues his generous support of the church of which he is a member.

* * *

Mission Activity Expanding

These paragraphs may give some idea of the reconstruction of one province which continues to experience frequent air raids and the blockading of its coast. The same spirit of reconstruction is found in church circles. After walking through the bombed premises of a beautiful middle school, which has nearly doubled its enrollment in its temporary quarters, I was shown the site of a large new mission hospital on which construction is soon to begin. The hospital now crowds every nook and corner of another evacuated school property. In another city I saw the ruins of a handsome college hall recently destroyed by fire of unexplained origin. Although the college is in emergency quarters many miles away, the building committee immediately met to plan for rebuilding. The administrators of three missions were meeting to consummate a union of hospitals which had been delayed for years. Christian hospitals everywhere are being taxed to capacity.

* * *

And So Forth

Yesterday the Shanghai Community Church dedicated its new parish house. This is a handsome three-story structure equipped with modern rooms for the church school, a beautiful chapel, rooms for various activities, church offices and an apartment for the pastor and his wife. The building cost about U. S. $17,000. Its erection at this time has been likened to Jeremiah's purchase of the Anathoth field.

The other day while traveling on a river launch I made note of what the six missionaries were reading. Here is the list: John Foster's *The Church in the Tang Dynasty,* Vicki Baum's *Tale of Bali,* W. J. Perry's *The Growth of Civilization,* Antoine de St. Exupéry's *Wind, Sand and Stars, Harper's Magazine* and a folio of mission meeting minutes. That is a fairly typical cross section of what missionaries read. Later in the day three Catholics joined them. The bishop read one or two psalms, the sisters read nothing during the remaining four hours of the journey.

JEREMY TRASK.

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April Selection of the Religious Book Club

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Large Audiences Hear Missioners

But California Labor Refuses to Invite Church Speakers—Niebuhr Warns Against Utopianism

(Correspondence from Northern California)

SAN FRANCISCO, March 25.—The National Christian Mission surpassed expectations. Nearly 10,000 heard Stanley Jones at the impressive opening on Sunday afternoon, March 9, in the Oakland Auditorium Arena, which was about half filled each week night. Unfortunately, the audiences were mainly church people. On the closing Sunday afternoon Bishop Ralph Cushman spoke. Five evening meetings were also held in San Francisco, but the major part of the activities were in Oakland.

Stanley Jones drew a capacity crowd at the San Francisco opera house the opening Sunday night and packed the Congregational Methodist Temple for the Tuesday night meeting. Duplicate women's forums were held there on five weekday mornings. Before 5,000 persons at Friday night's gathering, although it was his fifth address that day, he showed no fatigue. He refused to be billed as the leader, endeavoring to center attention upon the group of 30 visiting speakers, but it was evident that in the popular mind he was considered the head of the team. He declared that the old days of the highly publicized evangelist seem to be over, partly because it was too hard for the evangelist to stand up under the adulation showered upon him. Dr. Jones was scheduled to sail a few days after closing the Los Angeles mission on March 23 but announced that he would remain for a time in this country. He is making his influence felt for peace efforts and for the feeding of European noncombatants.

* * *

Muriel Lester to Sail for South America

Muriel Lester of London, who is sailing for South America from New York directly after Easter to speak in cities in six countries under the auspices of the Fellowship of Reconciliation, drew the next largest crowds. Her uncompromising pacifism was not approved by everyone but she had a responsive hearing. She rebuked "the lack of reverence in God's house" evident at one of her overcrowded women's forums and spoke out on many issues.

The 30 visiting speakers, among them a Negro pastor from Pasadena, Karl Downs, reached practically all the high schools and service clubs and in addition appeared before many other groups. The response in high school assemblies was most encouraging. As with the preaching mission four and a half years ago organized labor groups again declined to hear any of the missioners. San Francisco newspapers, unlike the Los Angeles dailies, largely ignored the mission but the East Bay papers gave adequate accounts.

* * *

Niebuhr Warns Students Against Utopianism

Reinhold Niebuhr's long scheduled Earl lectures delivered in the First Congregational Church of Berkeley under the auspices of the Pacific School of Religion were announced as part of the mission. The topic announced was "The Christian Faith and the Crisis of Western Civilization." For the first time in many years the popular pastoral conference in connection with the Earl lectures was omitted by Pacific School, because of the Christian mission. Dr. Niebuhr in an address before an assembly of 4,000 students of the University of California tried among other things to show them the error of their ways in not following the judgment of the older generation regarding intervention, according to a report I received from one present.

* * *

Not Sickness but False Alternatives

Dr. Niebuhr was quoted as follows in the student daily: "We were a sick society before Hitler and we'll be a sick society when nazism is eliminated; we have not only sickness to deal with but we are confronted by false alternatives. Nazism is the worst and communism is not much better. Communism was supposed to be St. George and nazism the dragon, to the leftist people—and St. George was the dragon to the rightists. What confused everybody was that suddenly the dragon and St. George lay down together. There are certainly dragons in the world, but where are we going to find a St. George?"

Declaring evil is easy to find but good is obviously mixed, the speaker concluded that nothing is absolutely worth defending. "We become too utopian when we expect to find the absolute good in history. When we do not find it we become cynical. Of course this is a war for selfish national interests, of course it is a war of power politics; what war isn't? In some nations, however, there are interests which transcend those of selfish groups." He left a considerable number of his student hearers mystified as to what it was all about. He was also heard at the ministers' morning meeting, the Lion's club, the leading Jewish synagogue and at a luncheon of the National Conference of Christians and Jews.

* * *

Moral Conditions In Camps

Moral conditions in California camps, which contain 100,000 soldiers, have been critically studied by the W.C.T.U. and other organizations. The folks at home are beginning to become worried. Some needed improvements have possibly been effected. In most cases local churches seem utterly unable to cope with the problem. One large camp stretches nearly eight miles along the highway. At Camp Ord a chorus has been organized which appeared in a San Francisco church "as evidence of better things" and will be heard again on Palm Sunday, which is to be celebrated as Army Day! Meanwhile the Bay area is claiming its share of the $225,000,000 outlay on defense projects and the newspapers are playing up everything that in any way popularizes what is happening.

* * *

Easter Hilltop Gatherings

California's early Easter services on mountaintops are growing in popularity. Despite the inappropriate name, a service will be held on Mt. Diablo, with President Tully C. Knoles of the College of the Pacific as preacher. Dr. W. Paul Reagor, president of the Northern California church federation, will speak on San Francisco's Twin Peaks, when 50,000 persons will make a pilgrimage to the cross before dawn. Dr. E. W. Stricker will preach on Cragmont Rock, Berkeley, where the street department of the city has placed a cross which is illumined for eight preceding nights. It is a vivid feature on the skyline.

* * *

To Confer on Peace Objectives

The seventh annual Institute of International Relations will again convene at Mills College, June 22 to July 2. Among the leaders expected are Sidney Fay of Harvard, Karl Stolz of the University of Pennsylvania, Dorothy Detzer of Washington, Samuel Guy Inman of New York, Owen Lattimore of Johns Hopkins, André Maurois, French author, and Dean James Muilenburg of the Pacific School of Religion. Joseph Conard of the American Friends Service Committee is the secretary.

* * *

And So Forth

Professor Reed of the botany department of the university says that the reason why California has so many palm trees is that the early padres planted them to have a supply of branches for Palm Sunday. Originally there were but few palms in the state. The Berkeley street department postpones the necessary cutting of branches until Palm Sunday approaches and furnishes a free supply to any church requesting them for decorations.

Kenyon J. Scudder of the famous India missionary family is the new warden of the Southern California prison for first offenders. Dr. Earl Smith, Baptist executive, was appointed by Governor Olsen on the state prison board, and reforms have already begun.

Long Beach will welcome from May 4 to 8 the 33rd annual meeting of the California Conference of Social Workers. Bishop Parsons has been nominated for the presidency, with Melvyn Douglas as vice-president.

Visiting professor at the Pacific School of Religion is brilliant Frederic Spiegelberg, a voluntary exile from Germany, who is coauthor of *The Bible of the World*. He has been heard at several forums.

President C. K. Edmunds of Pomona College, formerly of Canton Christian College, and Dr. Clarence E. Dykstra, son-in-law of a former California Presbyterian pastor, received honorary degrees from the University of California at the charter day celebration held two days before the Berkeley celebration when Thomas Mann received a similar decoration.

STANLEY ARMSTRONG HUNTER.

Prayer for Peace In Pacific

A plea to all Christians in North America to pray for a peace in the Pacific based on "justice, mutual understanding and reconciliation" has been voiced by the executive committee of the Federal Council of Churches and a committee of the Foreign Missions Conference.

Civic Life Torn by Dearborn Strike

Community Restive Under Company Rule—Race Factor Is Developing—Church Urges Fair Dealing

(Special Correspondence)

DEARBORN, April 7.—Trouble that had been brewing for a long time here in Dearborn broke out at the gigantic Ford plant on April 1. The plant is now closed by a strike of the United Automobile Workers, an affiliate of the C.I.O. This is the first time any union has ever closed Ford down. Picket lines are marching at each of the 15 gates to the 1,097-acre plant, with Michigan state police on guard preserving the peace. Meanwhile the governor's mediation board of three men and the federal conciliator, James Dewey, are at work attempting to bring a settlement.

In order to prevent the growth of the union in the Ford factories, the company, under the direction of Harry Bennett, personnel director, has maintained the most ruthless campaign of anti-union activities. The methods of the notorious "service department" have been described in detail in the testimony given before the NLRB and the Senate committee on civil liberties. These have included wholesale firing of men suspected of union sympathies, systematic beating of groups of union members seeking to pass out their literature at the gates of the factory, spying upon fellow workers, both at work and in their respective communities, and all the various methods familiar to such anti-union organizations. There is little doubt in this community that this testimony presented a true picture of the actual situation.

Grievances Tending to Unionization

While there was a time when Ford employees were among the highest paid in the automobile industry, that is no longer true. Abuses of long standing in the Ford organization have made the unionizing of the plant inevitable, as soon as men dared to identify themselves with a union. Among those abuses the men include the following: the continuance of the "service department," with its brutality, spying and intimidation, not only of employees, but of all citizens in the community who may be suspected of being friendly to the union; domination by these company agents of the Dearborn police department, city hall and civic life in general; lack of any seniority rights among the workers, with resulting dread of being fired for hidden reasons or no reason at all; lack of adequate compensation in case of injury, so that men must often choose between paying the hospital costs themselves and keeping their jobs, or suing the company, with the likelihood of losing their jobs as a result; now the lowest wages in the automotive industry; domineering and inhuman treatment by the foremen in the plant, with no possible redress of grievances; and the speedup system.

A person living outside the community of Dearborn, with no first-hand knowledge of conditions existing here, cannot imagine what it is like to live in a city where the

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ordinary activities of citizens, such as attending a public lecture, discussing public issues in a group of friends, attendance at divine worship and all other normal relationships of life are conducted under the sinister influence of a private police and detective system which operates much like the German Gestapo. One hears nobody, regardless of his attitude toward the union, who has one word to say in defense of Harry Bennett and his "service department." It is the hope and prayer of every sincere person one meets that this terrible power may be broken. But one meets also a general attitude of cynicism about the power of even the federal government to abolish these evils. "Ford is bigger than the government," is the common remark which is made, even by many who are so-called "loyal Ford workers."

What Started the Strike?

The present strike has been conducted with remarkably little violence except for about two hours on the first morning. I have made it my business to talk with everyone available who has any first-hand knowledge of the facts, no matter what his own sympathies. It is now clear that the union did not want the strike. Membership in the C.I.O. had grown rapidly since the Supreme Court upheld the case of the union, ordered the company to rehire those who were fired for union activity, and to post notices that men were free to join labor unions if they wished. By the middle of March a system of stewards was working in most departments with remarkable efficiency. The union had applied for an election, which was denied by Ford, and a hearing before the labor board was to be held on Saturday, April 5, to determine whether an election was justified. The union claimed at least 75 per cent of the men in the plant as members, and victory in the election was conceded by everyone. A strike would have been foolish at this point.

But Bennett was desperate as he saw the approach of an election under the federal government. His company-sponsored A. F. of L. members were being told that the plan of the company was to force the C.I.O. to strike, and then to "throw them out." On Tuesday afternoon the four union stewards who had been representing the men in their grievances, unofficially of course, were suddenly fired from four different departments at the same time. It was undoubtedly a move by the company to force a strike. The departments refused to continue work unless the men were rehired, and meeting absolute resistance from the company, they stopped work. The union officials tried to settle the problem, not wanting to call a strike, but the company refused to discuss the matter. Finally at about midnight on Tuesday, the union officers issued a strike call.

Not a Sit-Down

It was not a sit-down strike, and the union men, after having gone through the plant and made sure that all machines were stopped, called their men outside the plant, where they established their picket lines at the gates. Until about 6:30 a.m. Wednesday there had been no violence. When the day shift began to come on, they met the picket lines, and were turned back. A few occasions of resistance brought violent reactions. One Negro started through the lines, saying, "You-all can't stop me from going to work." Some men stepped in front of him. He drew a knife and ripped one man's stomach from side to side. He was beaten to death. At last word the man he attacked was not expected to live.

A large number of Negro workers were left in the plant, either as loyal workers or as special strike-breakers who had been recently brought into the plant to meet just such an emergency. These men armed themselves with steel bars, large wrenches, and similar weapons and stood inside the gates, with the pickets marching in their lines on the highway outside. For some unknown reason the police, who were in control of the gate, permitted these men inside the plant to charge outside, and there followed a fight which lasted for nearly an hour, in which some 50 to 75 men were seriously injured. The pickets carried wooden clubs, and the "loyal workers" were armed with iron bars.

Ominous Race Factor Developing

The situation is very crucial as this is written, on April 7. The Ford Motor Company, which hires many Negroes, is cultivating racial ill will. These Negroes, numbering some 2,000, are still in the plant. It is not clear whether they are being kept there by the service department, to aid in a back-to-work movement, or whether they are really afraid to go outside the plant. They have armed themselves with various kinds of weapons, and have the run of the plant. Reports are that they are both frightened and hysterical. Maintenance men belonging to the C.I.O. who are going into the plant to keep things in shape are increasingly afraid of them. It is said they charge through the plant in gangs yelling, "Where's dat C.I.O. fellow?" The latter feel that if they are ever caught by a group of these maddened men they will be torn to pieces.

Dearborn is on a volcano. Few people trust the word of Mr. Bennett, and there is great likelihood that some sort of forceful attempt will be made to open the plant, using these Negroes inside the plant, the "loyal" workers on the outside, Dearborn police officials, and volunteer vigilantes in the city. If that attempt is made, there will be civil war in Dearborn, for 200,000 U.A.W. workers throughout Detroit and vicinity will come to the support of the picket lines.

Churches Serve Both Sides

The church must minister to both sides. In our church we have many who are in sympathy with the company, and many who are loyal members of the C.I.O. We are trying to keep calm, and to help others to keep calm, assuring them that the problem can be worked out peacefully if they will be fair and believe in and use peaceful methods. Wild tales are running rampant, and one must sift carefully everything he hears. Meantime we await the mediation under the guidance of Mr. Dewey and the governor's board, grateful for the men of the state police, with their pale blue uniforms and gentle manners, who stand between us and civil strife.

Mount Olivet Community
Methodist Church, Owen M. Geer.
Dearborn, Mich.

War Issue Rivalry Warm in St. Louis

Competing Organizations Play for Public Favor—Church Federation Meets —Visitation Evangelism Used

(Correspondence from St. Louis)

St. Louis, April 5.—There is an intense rivalry here between two groups representing opposite policies on the war issue. The Committee to Defend America by Aiding the Allies and the America First Committee are engaged in a desperate struggle. Recently the committee formed to aid the Allies asked pastors of churches for "show of hand" votes on a number of controversial issues. The questions being of such nature as to drag the war issue before the congregations in a divisive way, there was something less than 100 per cent cooperation.

* * *

Large Rally Opposes Use of Convoys

The America First group showed great power in a municipal rally of 3,000 people who thunderously cheered Gov. Phillip LaFollette of Wisconsin as he attacked the fear psychology of the present time, declaring it to be unnecessary and artificially created. He was followed by John T. Flynn of New York, who argued that a German invasion of America was an impossibility. Telegrams were sent to the President against the use of American ships for convoys, and messages of encouragement to Bennett C. Clark, Missouri senator who has consistently advocated a non-interventionist policy.

* * *

State Federation Holds Series of Conferences

Practical progress in Christian unity was revealed in the three convention meetings of the Missouri council of churches held at Mexico, Springfield and Maryville. This was the first series of yearly meetings of the council. Interest throughout the state in these gatherings was greater than it has been in years. Some 3,000 men and women were present in the various sessions. The youth sections, for the most part separate, were supported by about 500 young people. The program centered around Roy L. Smith of Chicago, editor-in-chief of the *Methodist Christian Advocate;* James S. Chubb of Kansas; Harry C. Munro of the International Council of Religious Education; A. G. Wehrle of Eden Seminary; Ralph N. McEntire, a business man of Topeka; George Oliver Taylor of St. Louis; and Clyde Wheeler of Kansas City. The last two named were leaders in the youth section. Abbott Book, who presided over the general sessions, was succeeded as president by Bradford Abernethy, pastor of First Baptist Church, Columbia.

* * *

Visitation Evangelism Enlists 1,500

The visitation program of the National Christian Mission, following the week of services which was held in February, was carried out by great numbers of St. Louis

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churches, resulting in the addition of about 1,500 people to the various cogregations. The prevailing opinion, with the exception of that of a very few men, is that the mission had a constructive evangelistic effect upon the life of St. Louis.

* * *

And So Forth—

The Webster Groves Presbyterian Church celebrated its 75th anniversary with preaching services during the week of March 23-30. David M. Skilling, who was pastor of the church 1902-37, was honored at the opening service.

William Russell Pankey, former pastor of the Union Baptist Church, Pittsburgh, has become pastor of Second Baptist Church, St. Louis, Mo., succeeding George H. Tolley.

MAURICE W. FOGLE.

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'Keep Out of War' New Yorkers Ask

Town Hall Crowd Reminds President of Peace Promises—Students Start War Paper—Poll on Convoys

(Correspondence from New York)

NEW YORK, April 7.—On Palm Sunday evening Town Hall was crowded to the doors for a meeting which recognized the 24th anniversary of America's entry into the First World War. The topic was, "Have We Not Learned?" Every effort was put forward to stress the "keep America out of war" idea. Gustave A. Holmstrom, secretary of the New York committee, read President Roosevelt's peace pledges: "The primary purpose of this nation is to avoid being drawn into war," and "I have passed unnumbered hours, I shall pass unnumbered hours, thinking and planning how war may be kept from this nation. I hate war." Mary A. Hillyear introduced Oswald Garrison Villard, who acted as chairman. He raised the question, "Can anything but bolshevism—perhaps total bolshevism—come out of the chaos and destruction of this war?" Representative Jeannette Rankin, who voted against the World War resolution 24 years ago, voiced an impassioned plea to mothers of America: "It is up to the women of America to stop war and to save our young men."

* * *

'Convoys Without Shooting Are Confetti'

John T. Flynn, after presenting the staggering cost of the last war, warned against the sending of convoys to Europe. He declared that "unless you shoot, convoys are so much confetti, and shooting is close to war!" He said that "in spite of all the propaganda, the people of the United States still vote 83 per cent (last week's Gallup poll) not to go to war." Norman Thomas insisted: "I am not so afraid of a Hitler victory as I am of the Hitlerism we will have in America. My fear is that America will embark on a crusade of imperialism. If labor loses its right to strike we are entering upon totalitarianism and dictatorship in America." Other speakers included John Howland Lathrop, Rabbi Sidney Goldstein and Phillips P. Elliott. At the close of the meeting a strong resolution was passed to be sent to President Roosevelt urging him to keep true to his campaign promises to "keep America out of war."

* * *

Pro-War Paper Launched At Columbia

Published by a group of Columbia graduate and undergraduate students a new biweekly publication, the *Columbia Sentinel*, made its appearance last week. It is distributed free to the 4,000 student and faculty members. It is devoted to promoting active support at Columbia University for the national defense program and full aid to Britain and its allies. The paper's policy, according to an editorial, will be to advocate a declaration of war by the United States if it becomes essential to the defeat of the totalitarian governments. In addition, the editorial urges the participation of everyone at Columbia in defense activities.

* * *

Palm Sunday Services Reflect World Plight

Palm Sunday was a stormy day, yet thousands turned out to worship in the churches of the metropolitan area. The uncertainty and calamity of the world situation were reflected in many sermons. Ralph W. Sockman said: "We need Christ to save us from the abuse of power. If the means of power are to be democratized, the motives of power must be Christianized."

* * *

Friends Consider Relief Work in France

The Society of Friends of New York state held its annual three-day meeting last week. The work of the Friends Service Committee was central in the discussions. Mrs. Eleanor S. Clarke said that food and clothing had been distributed in France by the committee to "thousands only where millions are destitute, but we have shown how it can be done." The legal aspects of the conscientious objector's problems were discussed by Julien D. Cornell who, while urging complete cooperation with the local draft boards, said that because there is too much red tape in the present system, conscientious objectors often need help to make their position clear.

* * *

Lutherans Promote Large Welfare Program

Lutheran welfare progress in the New York city area was reflected in the reports of the ninth annual meeting of the Lutheran Welfare Council held this week at St. Luke's Church, Manhattan. Twenty-six local agencies spent last year $1,201,779.21 in caring for 1,203 children in five homes. Three hospitals cared for 11,032 patients, seven missions sheltered 9,550 homeless and unattached individuals and five district welfare offices served 1,940 families. Department committees minister to children, families, unattached individuals and institutional inmates. Council activities are directed by a staff of four and a representative committee of Lutheran laymen is in charge of congregational interests and finance. F. C. Wandmacher is president and Dr. Ambrose Hering executive secretary. Miss Lillian Franzen of Milwaukee recently joined the staff as head of the children's department.

* * *

Minister to Needs of Norwegian Seaman

The Norwegian Seamen's Church, located in Brooklyn near the waterfront, has become a center for clearing many problems and difficult cases among Norwegian seamen. The 1940 report is most revealing. The church received last year "42,004 pieces of mail to seamen and whalers. Of these letters, 10,216 were re-addressed to places all over the world, where there now is no direct connection with Norway"; 20,073 letters were sent back home with the message, "We are here and working and hoping—and some day we shall be back." The workers visited 878 Norwegian ships which called at

the port of New York during the year. Sick calls were made to hospitals visiting 3,822 seaman patients. Attendance at the church religious services totaled 20,716. The church is normally supported officially by grants from the government of Norway. Lately this support has been given by the large Norwegian community in New York city. Lief T. Gulbrandsen is the seamen's pastor.

* * *

Poll on Ship Convoys Held in New Jersey

Two voting machines were loaned by local public officials and set up in the railroad station at Summit, N. J., last week; 638 commuters voted on the question, "Should the United States navy be used in convoying aid to Britain?" The vote showed 322 negative and 316 affirmative. The next day the machines were set up in the high school and on the same question students voted 171 negative and 153 affirmative.

* * *

Denmark Plans To Rebuild

Speaking at a meeting of the Cooperative Book Club, Helmuth Moller, first vice-consul of Denmark, said: "Before April 9, 1940, we built a good house. It may be that it will collapse now, but when the war is over we will have the material with which to build it again. . . . The work of the cooperative movement in Denmark is just one example of how our democracy works. . . . Democracy with us goes far and goes deeply. There will be no goosestepping for us either physically or intellectually."

* * *

And So Forth

The Board of Foreign Missions of the Presbyterian Church, U. S. A., reports that on March 22 it received the second payment of $200,000 on educational properties taken over by the Iranian government last fall. Payment was made on the date specified and without any special reminder or diplomatic representation.

Homer J. Armstrong, prominent young pastor of the Richmond Hill Baptist Church, Queens, has resigned to accept the pastorate of the Judson Memorial Baptist Church, Minneapolis.

An interesting international friendship project has been started in the Williamsburg government houses in Brooklyn. Local educational leaders have arranged luncheons which will provide each week a special national dish prepared by nationals who are residents of the houses. Mexican roast, Hungarian goulash, Italian spaghetti or Irish stew is the order for successive meals.

An American youth "strike against war" has been arranged for April 23 at 11 a.m. The organizations cooperating include: Fellowship of Reconciliation, youth section; National Council of Methodist Youth; Youth Committee Against War; Progressive Students League; War Resisters League, youth section; and Young People's Socialist League.

Announcement was made Friday of the death of William H. Jones at New Rochelle, N. Y. He was professor at Phillips Exeter Academy from 1927 to 1940.

The Serbian Orthodox Church held a special service of thanksgiving for the new King Peter II at 1:30 yesterday and the West End Collegiate Church held a Dutch language vesper service of intercession for Netherlands seamen.

The Chapel of St. John's in the Wilderness of Rockland county held a special 3 p.m. Palm Sunday service "for hikers and other outdoor people."

J. Henry Carpenter.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

The Man Who Lost Himself (Univ.) Brian Aherne, Kay Francis	*Comedy.* Before committing suicide, wealthy psychopath sets stage so stranger he resembles will be taken for him.	Some scenes — particularly when stranger's efforts to explain are laid to mental vagaries—are funny. But for the most part film is drawn-out and *weak.*
†Meet John Doe (War.) Edward Arnold, W. Brennan, Gary Cooper, J. Gleason, B. Stanwyck	*Drama.* When public demands real "John Doe" who champions them in a news column, tramp is drafted. "John Doe" clubs sweep the country, are adopted by tycoon for fascistic ends. Tramp reveals hoax, public vindicates him.	Another in series directed by Capra to honor "little man" (previous titles: "Mr. Deeds," "Mr. Smith"). This one has much of real value in face of present-day trends. *Brilliant, timely commentary.* M, Y
The Monster and the Girl (Par.) Ellen Drew, Paul Lukas	*Melodrama.* Gorilla, in whose head has been transplanted brain of man unjustly executed, seeks revenge on man's enemy.	Horror piled on horror in stupid fashion until the whole becomes *unbearable.*
Nice Girl? (Univ.) R. Benchley, W. Brennan, H. Broderick, Deanna Durbin, F. Tone	*Comedy,* with songs. Events in family of small-town professor, with his daughter seizing upon visit of young explorer to seek "sophistication" — and to find disillusionment.	First part, with everyday life engagingly set forth, is charmingly real. But later scenes—the village gossips, the dragged-in patriotic finale—pall badly. *Good, but not up to previous Durbin standard.* M, Y
The Road to Zanzibar (Par.) Bing Crosby, Bob Hope, D. Lamour, Una Merkel	*Farce.* Wandering vaudeville pair, stranded in Africa, are inveigled by girls in similar state into a safari that turns out to be a travesty on all safaris.	If it were all carried out in spirit of Crosby-Hope wisecracking episodes, this would be excellent farce; but the girls take their tasks too seriously. *Utterly ridiculous, but—in spots—fun.* M, Y
That Night in Rio (Fox) Don Ameche, Alice Faye, C. Miranda	*Comedy,* with background of Brazilian night clubs and mansions. Entertainer doubles for banker he resembles; unwittingly saves the business and the marriage.	Designed, doubtless, for Pan-American good will, this elaborate "spectacle" seems a rather forced picture to offer as a mirror. *Gay, sophisticated, colorful — and somehow phony.*

BEST CURRENT FILMS

For Family: Andy Hardy's Private Secretary, A Dispatch from Reuters, Fantasia, The Great Dictator, The Howards of Virginia, Land of Liberty, Power and the Land, The Thief of Bagdad, Western Union.
For Mature Audience: Adam Had Four Sons, Cheers for Miss Bishop, Dr. Kildare's Crisis, The Fight for Life, Hudson's Bay, Jennie, Kitty Foyle, The Long Voyage Home, Night Train, Our Town, So Ends Our Night, Pride and Prejudice.

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